

SEVENTY - FIFTH

# Annual Conference

OF THE

## Church of Jesus Christ of Latter-day Saints

Held in the Tabernacle, Salt Lake City, April 6th, 7th and 9th,  
1905, with a full Report of the Discourses.

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ALSO AN ACCOUNT OF THE GENERAL CONFERENCE OF  
THE DESERET SUNDAY SCHOOL UNION.

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# GENERAL CONFERENCE

OF

## THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

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### FIRST DAY.

The Seventy-fifth Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 a. m. on Thursday, April 6, 1905, President Joseph F. Smith presiding.

#### THE PROCEEDINGS.

There were present of the general authorities: Of the First Presidency, Joseph F. Smith, John R. Winder and Anthon H. Lund; of the Council of the Twelve Apostles, Francis M. Lyman, Rudger Clawson, Hyrum M. Smith, George A. Smith, Charles W. Penrose; Presiding Patriarch John Smith; First Seven Presidents of Seventies, Seymour B. Young, Brigham H. Roberts, George Reynolds, J. Golden Kimball, Rulon S. Wells and Joseph W. McMurrin; of the presiding Bishopric, William B. Preston, Robert T. Burton and Orrin P. Miller. There were also a large number of presidents of stakes, their counselors, presidents of missions, and other prominent men of the Priesthood.

The services were commenced by the choir and congregation singing the hymn which begins:  
Redeemer of Israel, our only delight,  
On whom for a blessing we call;  
Our shadow by day, and our pillar by  
night,  
Our King, our Deliv'r'er, our all!

The opening prayer was offered by Elder Henry W. Nailsbitt.

Singing by the choir:

Come, dearest Lord, descend and dwell,  
By faith and love, in every breast;  
Then shall we know and taste, and  
feel,

The joys that cannot be expressed.

PRESIDENT JOSEPH F. SMITH.

(Opening address.)

Condition of General Contentment Among the Latter-day Saints.—What Tithing is Used For.—Unhealthy Excrencences Must be Removed.—Zion is Established, and Will Remain.—The Church Not Led by Man.—The Lord Has Made the Nation Great.

My Brethren and Sister—It is certainly a great satisfaction and pleasure to me to see this large assembly of Latter-day Saints, gathered here on the opening day of our seventy-fifth annual conference. I am pleased to see you and meet with you; and with the blessings of the Lord and the guiding influence of His Holy Spirit I trust that I shall also be pleased in the opportunity afforded me at this moment of speaking to you for a short time. I feel exceedingly dependent upon the promptings of the Spirit to my mind. You may think it strange for me to say that I have had no moments to bestow upon any forethought with reference to what I shall say to you

this morning. I stand before you without premeditation or forethought as to what I shall say.

I believe that I can say to you with all confidence that so far as my knowledge extends, the Latter-day Saints throughout this intermountain region and the adjoining country, and so far as I know throughout the world, are in excellent spiritual condition. I believe that the Latter-day Saints enjoy as much today of the true spirit of their religion as they ever have enjoyed; I believe there is as much union among our people throughout the length and breadth of the land as has ever existed in the Church. I think I can confidently say that there are as few local difficulties and troubles among the people, coming before the Church courts, before the Bishops and before the High Councils, as I have ever known before within the scope of my remembrance and knowledge. We are perhaps never entirely free from little misunderstandings among neighbors and members of the Church one place or another, and it is often the case that these little misunderstandings, arising among our brothers and sisters, are brought before the teachers and perhaps before the Bishops for adjudication and reconciliation, but I think I will be justified in saying, and that the truth will verify the same, that within my knowledge and according to my best understanding, there never was, since I can remember, any less of these little misunderstandings and difficulties than exist today. Indeed I may say that misunderstandings have been far more pronounced in years that have gone by than they appear to be now.

I believe that there is a feeling of general contentment among the Latter-day Saints, and of satisfaction in their minds and hearts with reference to the divine mission of the Prophet Joseph Smith and to the divinity of the great mission and atonement of our Lord and Savior Jesus Christ. In other words I believe that the Latter-day Saints are today as devoted, fervent and firm in their convictions of

the truth and in their knowledge thereof, as they ever have been at any period of the Church's history from its beginning down to the present time. I believe that these statements can be seconded and vouched for by the presiding authorities of the Church throughout the length and breadth of the land. We have these brethren here before us,—presidents of stakes and their counselors, the Bishops and their counselors and the presidents of our various missions; and I am satisfied that they will, one and all, verify the statements that I have made with reference to the present condition of the Church.

Not only is this so, but I believe that the time has never been when the financial, or the temporal condition, of the Latter-day Saints was better or more encouraging than at the present. I believe that our people are generally prosperous and I am satisfied that there is still greater prosperity in store for them through their continued faithfulness. I believe that the Lord will bless the earth for their sake, that He will temper the elements for their good, that He will prosper them in the labor of their hands and in the thoughts of their minds; that He will guide them by the power of His Spirit into all truth and into the possession of those temporal blessings that are so necessary to make a people happy, contented and blessed in the land. With reference to this matter I desire to say that we have I believe a very correct criterion by which to judge the spiritual and temporal condition of the Church. The records of the Church will show at the closing of the accounts for the past year that the tithing and the offerings of the Latter-day Saints have been a little above what would be called the average. We have had one or two more prosperous years in the past judging by this criterion, the tithings of the people, but last year was a little above the average, notwithstanding the fact that during the last few years our people in many parts of the country have been suffering from a protracted drouth, in which they have come short

in their crops, and have suffered materially in their flocks and in their herds. In many places the drouth has been so severe that the people have been under the necessity of borrowing means with which to secure for themselves seed grain for the present year. I want to say to you, my brethren and sisters, and especially to those who preside over the Church, that it is a matter of pride and of satisfaction to my mind that the Church is in a condition to assist those that are in need of this kind of assistance, and we have done so. If anyone should feel dissatisfied with the action of the Trustee-in-Trust and his counselors and associates in extending aid to the Latter-day Saints in such matters of extremity as this, they know where to make their complaints, and I should be glad to meet them and consider these questions. We wish it distinctly understood that while the Lord preserves us in the positions to which we have been called, the positions which we did not seek, but which, by the providence of God, have been brought upon us, we will hold ourselves responsible before God and before His people to render material and financial aid to the Saints in every direction where we feel that it is necessary to do so. Our people in the south have been unfortunate to some extent in having their dams washed away by floods. For a long series of years they have had drouth, the earth became parched and dry, and when the late rains and floods came they washed away some of their dams, and the people sent up their cries to us for help, and we have helped them. We thank God that we are in a position to help them, and so far as I am concerned I would be pleased if I could know that every dollar of the tithing that I pay to the Church is employed in some good work of this kind by which the Saints are strengthened in building up Zion, in establishing their settlements and in "holding the fort" if you please.

In addition to this I am happy to say to this congregation and to all the world so far as my words may go, that

we have taken the liberty, and we have taken pride, and still feel proud of the opportunity that has been afforded us, and of the ability that we have possessed to accomplish it—to render aid to many of our missions abroad in the purchase and in the establishment of mission headquarters and the building of churches in which they can meet to worship God, and to which they will not be ashamed to invite the stranger to come and join with them. We have used some of the tithings of the people for this purpose, and we think that when the Church desires to call us to an account for matters of this kind there is a way by which they can reach it which will not occasion any noise or confusion and I trust without any misunderstanding whatever. I believe we can come to a perfect understanding with reference to these matters. We have been able, too, to purchase quite a tract of land in Jackson county adjacent to the site that was chosen by the Prophet Joseph Smith for a temple, to be built some day; and some few of our people have generously contributed specially for the accomplishment of this purpose, but the most of the means that have been employed for the accomplishment of this object have necessarily been taken from the general tithing funds of the Church. By this means also we have been able to secure elegant headquarters for our people in the Northern States mission; we have been able to assist the Southern States mission to obtain headquarters; and we have also been enabled to assist the British mission to obtain a comfortable home and headquarters, where the "Star" that has been published for so many years, can continue to be published for the advancement of the work of the Latter-day Saints and of the Elders in the British mission. We have been able to assist largely in the erection of a commodious house of worship in Copenhagen, Denmark, also in Christiania, Norway, and also in Stockholm, Sweden; and we have assisted also in obtaining head-

quarters for our people who live upon many of the islands of the sea. We have secured a tract of land upon the Islands of Samoa for the purpose of gathering our Saints where they can receive the benefits of Church organization, the benefits of Sunday schools, Mutual Improvement associations and Sabbath worship, and where they can be taught the arts of industry and self-support. We have assisted our people in Australia and New Zealand in a similar way. And withall we have met more than one-half of the bonded indebtedness of the Church; and we are in a condition, when the time shall be ripe for it, provided the Saints continue to meet their obligations in their tithes and offerings, to pay off the remaining portion of the Church indebtedness; when, I trust, by the blessings of the Almighty, the Church of Jesus Christ of Latter-day Saints will see a day in which it will be absolutely free from debt and under obligation to no man; and it will not be long before this consummation is realized if we continue our work in the future as we have done it in the past.

Now, my brethren and sisters, it is not my purpose to continue my remarks very long. I desired briefly to refer to these matters of which I have spoken, and it just occurs to my mind that in addition to the few things I have named—and I have not named them all—that it would be very proper for me to state that the Church with a very small assistance from the estate of Dr. William H. Groves, has been able to erect a first-class, well appointed hospital in this city, fire proof in every way, and equal to the best that can probably be found in any part of the world. We have been found fault with for this, that is to say, we have been charged with (hesitating)—pardon me if I do not mention that. it is too small a matter. However, we have cranks, you know, among the Latter-day Saints as well as among the people of the world; and every once in a while you come across an individual who is all one-sided, who can only see out of one eye and out of a

very small corner of the one eye, too, who is not capable of comprehending more than one thing at a time, who selects a certain little hobby—a certain little idea, a single thought, and straddles that idea and that single thought and commences to ride it, and it is impossible to unhorse him from his hobby, because his mind is not capable of grasping more than that single little thought. We have such individuals as that, and it was from one of these individuals, one of these cranks, that we received not long ago solemn objection to the Church of Jesus Christ of Latter-day Saints putting any of its means or tithing into a hospital. It was wicked and wrong to build hospitals according to his idea. Well, we will let such people go for what they are worth; they are scarcely worth noticing, and I feel that I should not have noticed it at all; but we have such individuals among us more or less. We have a variety of curiously formed creatures rising up amongst us occasionally, who are filled with the spirit of evil and hatred towards the truth and the people of God. It is only natural that this should be so.

It has occurred to me somewhat in this way; that the body of the Church is likened to the body of a man, and you know men do sometimes get their systems a little deranged—that is to say, sometimes they are flea-bitten. Fleas bite them and mosquitoes bite them and cause little swellings to rise on their faces and hands. Sometimes they have boils upon them, and carbuncles, sebaceous tumors and other excrescences, that only need the application of the lance to let out the humor from them or to excise them from the body, or cut them off and let them go, so that the body may be cleansed from their poisonous effects. It is so with the Church. From time to time there are characters who become a law unto themselves and they follow the bent of their own "sweet will" until they get themselves into a condition mentally and spiritually that they become a menace to the body ecclesiastic. In other

words, they become like a boil, tumor or carbuncle on the body, and you have to call in the surgeon to apply the knife to cut them out, that the body may be cleansed from them; and this has been the case from the beginning.

From time to time these conditions arise and we have them to meet, and they will continue to arise from time to time, and we shall have them to meet; but they will never amount to more than a pimple or a little sore on the surface of the body, and no one need to be alarmed at all for the consequences. Zion is established in the midst of the earth to remain. It is God Almighty's work, which He Himself, by His own wisdom, and not by the wisdom of man, has restored to the earth in the latter days, and He has established it upon principles of truth and righteousness, of purity of life and revelation from God, that it can no more be thrown down nor left to another people, so long as the majority of the Church of Jesus Christ of Latter-day Saints will abide in their covenants with the Lord and will keep themselves pure and unspotted from the world, as all members of the Church should keep themselves. Then it will be as God has decreed, perpetual and eternal, until His will is accomplished and His purposes fulfilled among the children of men. No people can ever prosper and flourish very long unless they abide in God's truth. There is nothing, no individuality, no combined influence among men that can prevail over the truth. The truth is mighty and it will prevail. It may be slow in the consummation of its purpose, in the accomplishment of the work that it has to do, but it is and will be sure; for the truth cannot and will not fail, for the Lord Almighty is behind it. It is His Work, and He will see to it that it is accomplished. The kingdom is the Lord's, and the Lord is capable of taking care of it. He has always taken care of it. I want to say to you that there never was a time since the organization of the Church of Jesus Christ of Latter-day Saints, when a man led the Church, not for one moment.

It was not so in the days of Joseph; it was not so in the days of Brigham Young; it has not been so since; it never will be so. The direction of this work among the people of the world will never be left to men. It is God's work, let me tell you, and I hope you will put it down in your memoranda, and do not forget that it is the Almighty that is going to do this work and consummate it, and not man. No man shall have the honor of doing it nor has any man ever had the power to do it of himself. It is God's work. If it had been the work of man, we would have been like the rest of the world, and it would not have been true of us that God had chosen us out of the world, but we would be a part of it and "Hail fellow, well met" with it, but it is true that God has chosen us out of the world; therefore we are not of it; and therefore they hate us and they will fight us and say all manner of evil against us falsely, as they have ever done from the beginning. And they will continue to seek the destruction of the Latter-day Saints, and to feel toward us in the future as they have felt in the past. Now don't you forget it my brethren and sisters. When you go home, if you have not been in the habit of doing it or if you have neglected your duty, when you go home today or to your homes in distant settlements, carry this injunction with you: Go into your secret chambers—go into your prayer rooms and there by yourselves or with your families gathered around you, bow your knees before God Almighty in praise and in thanksgiving to Him for His merciful providence that has been over you and over all His people from the inception of this work down to the present. Remember that it is the gift of God to man, that it is His power and His guiding influence that has accomplished what we see has been accomplished. It has not been done by the wisdom of men. It is proper we should give honor to those who have been instrumental in bringing

to pass much righteousness. They are instruments in God's hand, and we should not ignore that they are such instruments, and we should honor them as such; but when we undertake to give them the honor for accomplishing this work and take the honor from God, who qualified the men to do the work, we are doing an injustice to God. We are robbing Him of the honor that rightfully belongs to Him and giving it to men who are only instrumental in the hands of God in accomplishing His purposes.

Now, may the Lord bless you, my brothers and sisters, and keep you in His holy keeping. But let me say, referring again to the last remarks, when you go home see to it that you observe this duty that devolves upon all members of the Church, to go before the Lord in prayer. Then when you rise up in the morning, before you go out into the world to engage in your daily avocations, bow yourselves before Almighty God with a heart full of gratitude and with thankful spirits before Him and unto Him, for His mercy, which endureth forever, and for His loving kindness, not only to us as individuals but to the whole people and to the whole people of our great nation. The Lord has blessed the people of our nation. The Lord has given to them the choicest of all lands upon the earth, and He has made them a great and a free people. He has blessed them with wealth and with power, not only in our own land, but power among the nations of the world. The Lord Almighty has made this nation great and He will continue to preserve it in its greatness and He will magnify it before the world so long as the people of the nation will observe honest laws, virtue, purity of life and equal justice to be meted out unto all men.

I feel proud of the nation of which we are a part because I am convinced in my own mind that there is not another nation upon the face of the globe where the Lord Almighty could have established His Church with so little difficulty and opposition as He has done here in these United States. This was a

free country and religious toleration was the sentiment of the people of the land. It was an asylum for the oppressed. All the people of the world were invited here to make homes of freedom for themselves, and under these tolerant circumstances the Lord was able to establish His Church, and has been able to maintain it and preserve it up to this time, that it has grown and spread, until it has become respectable—not only by its numbers, not only by the few years of age that it possesses, but respectable because of its intelligence, respectable because of its honesty, its purity, union and industry, and for all its virtues. It has become respectable before those who are intelligent enough to study it and who come to see and understand the truth for themselves. It is true there are those in the world who are so prejudiced and darkened in their minds that they will not see though the light shine upon them. They close their ears and will not hear, though the truth is spoken unto them, and they shut their eyes so they cannot see and close their hearts that they may not understand. Though you declare unto them the truth they will deny it and reject it. We cannot help this. God will deal with them in His own time and in His own way, and we only need to do our duty, keep the faith ourselves, to work righteousness in the world ourselves and leave the results in the hands of Him who overruleth all things for the good of those who love Him and keep His commandments.

Now may peace be and abide in your hearts. May the union that has hitherto characterized our associations continue among us. May our people continue in their love for the truth and in their love for one another. May they continue in their honesty of purpose, in their uprightness, in their industry, in the spirit of non-complaint and in the spirit of rejoicing and thanksgiving to God for the blessings that we receive, the blessings of the earth, the blessings of the Spirit of the Lord that is given to us. And I hope that we will continue during

the sessions of this conference to have a good attendance, and that we may have a peaceable spirit of love unfeigned in our hearts, one for another, joy inexpressible for the opportunity we have of meeting together in this house that has been built for this purpose and to attend to the duties that devolve upon us as members of the Church, and that we may go hence at the close of this conference strengthened in the faith, encouraged in our good endeavors, and with a renewed determination that as for us and for ours we will serve God and let the world do its worst. May God bless you is my prayer in the name of Jesus. Amen."

A quartet, "When the swallows homeward fly," was beautifully rendered by Sisters Hadley, Owen, Jones and Saunders.

## PRESIDENT JOHN R. WINDER.

Satisfactory Conditions of Church Affairs.—Interesting Incidents Connected With the Work, Under God, of the Prophet Joseph Smith.—Hardships of the People in Early Days.—Settlement of the Saints in This Valley, Their Temporary Exit and Return.—Unity of Latter-day Saints in Relation to Sustaining President Joseph F. Smith, as Head of the Church.

My brethren and sisters, it affords me a great deal of pleasure this morning to have the opportunity of standing before you to endorse every word that I have heard spoken by President Joseph F. Smith. Particularly am I pleased to be able to endorse everything he said in relation to the financial condition of the Church, and everything pertaining to the expenditures. I can say to you, my brethren and sisters, that your funds are perfectly safe in his hands. First of all, I wished to make this statement.

When I look over this vast congregation of thousands of people, representing many nations, kindreds, tongues and peoples, my mind goes back to the day when the boy Joseph Smith, 14 years of age, went into the woods to pray to the Father, and when the Fath-

er and the Son appeared to him and gave him some instructions as to how he should proceed. The thought comes to me that no sooner did he make known what had taken place than persecution commenced. From that hour his life was sought. In every way the effort was made to destroy him and his influence. Seventy-five years ago today he was enabled to organize the Church of Jesus Christ of Latter-day Saints with a very few members. Persecution did not cease then. On the contrary, it continued from year to year. Then when I think of the trying circumstances in which he was placed, the wonderful work that he accomplished during the few years he was permitted to live upon the earth, the translation of the Book of Mormon and the presenting of it to the people and to the world; also the production of the Doctrine and Covenants, and the announcement of many glorious principles introduced for the salvation of the living and the redemption of the dead, I marvel at the great work that he accomplished in the short space of 14 years. Then I thought of the time when the people were compelled to leave Nauvoo and come to this country, the hardships they had to endure, the travels across the plains, the many difficulties they had to encounter, and after they had arrived here the energies they put forth to establish industries for the good and benefit of the people, including manufactures of various kinds. Of necessity they constituted the governments here—the city councils, the legislatures; in fact, they were all that there were in the country. This, however, did not continue for many years. It was wonderful how the Lord blessed the people in the commencement of their labors.

I remember also how, just ten years from the day when the pioneers arrived in this valley, as we were celebrating that event at the head of Big Cottonwood, the word came that a great army of the United States was forming to come up and attack the people in these valleys of the mountains. I remember what occurred during the remainder of that summer and the

following winter. We were very busy during the winter manufacturing boxes in which to store flour and secure what provisions we could, because the world was that we would have to leave this beautiful city and sacrifice our homes. The report was that it was the flower of the United States army that was coming out here to exterminate the "Mormons." Not only did this army threaten us, but the Indians around us were excited, and were robbing the people of horses and cattle. In this condition we remained during the winter and until the next April. That was 48 years ago. The people were told that it was necessary to leave this city, and not an objection was raised. We were of one heart and one mind. The move seemed to be inevitable. Men could be seen gathering up a yoke of cattle or two or three horses and hitching them to an old wagon as best they could, they would put into each wagon a family and all of this world's goods that they could collect, and then march away.

The road from here to Utah county was lined with teams passing from this city, the people not knowing whether they would be permitted to return again. I remember that it was a serious condition with us at that time. It should be remembered that all this was brought about by misrepresentations that were made to the President of the United States. He sent out a certain gentleman to discover the particulars, and after he had learned the facts a commission was sent here to investigate. The matter was investigated, conclusions were arrived at, and the army, which had wintered at Fort Bridger, was permitted to come through the city and pass over the Jordan river. But when that army passed through the city, every house was closed, and not a person was to be seen; houses were shut, windows boarded up, and everything apparently deserted. As the soldiers marched through, the line was more like a funeral procession than a conquering army. A few of us were left to take care of the city, but all the rest had

departed. Peace was afterward brought about, and the people were permitted to return to their homes.

I am referring to these things, my brethren and sisters, to verify the statement of President Smith this morning, that this is the Lord's work, and that He overrules all these conditions for the good of His people, who will do His will and keep His commandments. If you will look back and reflect, you will discover that every event I have mentioned led to one result—the Church took on new life, new energy, and advanced, increased and multiplied the more rapidly.

After the return of the people from the south we had a season of prosperity. Factories and all kinds of businesses were established, and the growth and increase were wonderful. There are many intervening events of a like character that I will not have time to mention, but they must be in the minds of many of you. We had peace for a time; but I remember that, just eighteen years ago today, conditions were such in this city that it was thought advisable to hold the general conference in Provo. There are some incidents which I remember that I do not think it would be wise to mention, and I do not care to do it; but I come along down to the condition that we are in now.

Last Sunday was the monthly fast day. Monthly fast meetings are held in the 620 wards throughout Zion, and in the branches abroad as well, I believe. On such occasions every person present has an opportunity to speak his or her feelings. The meetings are generally so conducted that all are invited to express their feelings, to bear their testimonies, and to voice their thankfulness to the Lord for His goodness and mercy toward them. I attended two meetings last Sunday—one in the morning and one in the afternoon. At these meetings I heard at least forty persons speak and bear testimony, and I think almost every person that spoke testified that they sustained and proposed to sustain President Joseph F. Smith as the president of the Church

of Jesus Christ of Latter-day Saints. Not a dissenting voice did I hear in relation to this matter. And I believe, brethren and sisters, if I were to call upon this vast congregation and ask the question, "Do you sustain President Joseph F. Smith as the President of the Church of Jesus Christ of Latter-day Saints?" I would hear the expression, "Yes, I do," from every voice.

Well, brethren and sisters, let us do it as well as say we will do it. If we will do so, the Lord will continue to bless and prosper us, no matter what transpires. As has been said, this is His work, and His hand is stretched forth, and He will control all these matters to bring about the best results.

May the Lord help us, brethren and sisters. Don't you think I feel thankful this morning for the health and strength I enjoy and for the blessing of the Lord in extending my life until I am almost eighty-four years of age, and enabling me to stand here and express my feelings in relation to these matters? May the Lord help me to say always, "As for me and my house, we will serve the Lord." God bless you all forever. Amen.

ELDER HUGH J. CANNON,  
(President of Liberty Stake.)

My brethren and sisters, I feel that it is impossible for me to satisfactorily express my feelings this morning, in standing before this vast congregation. All the speaking that I have done during the time I have been away has been in comparatively small halls. I think the largest congregation that I have been called upon to address numbered, perhaps, 400 persons. I, therefore, feel that it will be difficult for me to say anything interesting, or instructive, unless I have the Spirit of the Lord.

In reporting the work in the Swiss and German mission, I am pleased to be able to state that everything is going along very well there. We have had a great deal of opposition. Something like one hundred of our mis-

mionaries were banished within one year, mostly from Prussia; but we were able to get an extension of time, through an appeal made to the German government by the U. S. Ambassador, and during that period the work formerly attended to by our missionaries was, to a very large extent, turned over to the local Priesthood. I am pleased to be able to state that notwithstanding the missionaries from Utah are not now accorded freedom in that land, still the work is going onward, many converts are being baptized, and those who are coming into the Church are firm in the faith I believe. They do not accept the Gospel unless they are sure that it is true, exercising care on account of the opposition. Hence the people are better and stronger, and more able to stand, in spite of all the opposition they have to meet, than at any previous time in the history of that mission. I am happy to say that the seeds of truth, the seeds of the Gospel, have been planted in that land; and I predict that, in spite of all the opposition of our enemies, that seed will grow and will bring forth fruit. I have an absolute assurance that this will be the case.

The area of the Swiss and German mission at the present time is very large. It covers Germany, Switzerland, Austria, Hungary, Roumania and Servia, containing about one-twelfth of all the people in the world. In Switzerland we have more freedom, and a good work is being done there. In Hungary and Austria we have very little freedom; still we are able to preach the Gospel to some extent, and are baptizing in both those lands. In Servia and Roumania nothing is being done by our missionaries at the present time. I expect in a very short time to hear that missionaries have been sent into the northern part of Italy, over the Alps from the French part of Switzerland. Many people have been gathered from that part of the country, and some prominent families now in Utah accepted the Gospel there. I firmly believe that many more will embrace the Gospel in that part of the world.

I have listened with great pleasure to the remarks that have been made this morning, and I thank the Lord from the bottom of my heart I have a testimony that that which has been said is true. I thank Him sincerely that I know Joseph F. Smith is a Prophet of the Almighty, and that he was called by revelation to stand in the place which he now occupies. I was taught from my earliest infancy to revere and love President Smith. My father was associated with him and loved and honored him, and he taught me to love, honor and respect this man. I thank my Heavenly Father that I know of a surety that this work will triumph. History repeats itself; the same cause will always have the same effect; and if we look back over the 75 years that this Church has been in existence, and note the history of those who have raised their hands against this work, we will find they have been failures, that they never have succeeded in their designs, and that the Gospel has gone on and on. I can bear testimony, as President Smith did, that it will triumph, and that it will eventually fill the whole earth. If I did not have an absolute assurance of this I would be filled with misgivings at the present time. If I did not know that the Lord, and not man, is at the head of this work, I would be filled with fear; but, having that testimony, the only fear I need to have is that I may not be able to endure unto the end. I pray God that I may. I pray for my brethren and for my sisters, that all may retain the faith and prove true unto the end. I ask these blessings for all of us in the name of Jesus Christ. Amen.

#### ELDER RULON S. WELLS.

It affords me great pleasure, my brethren and sisters, to add my testimony to those which have already been borne in this meeting and to express the faith I have in the ultimate triumph of the work of God upon the earth. I have been deeply interested and impressed by the remarks at the

opening of this conference, and by the evidences of the great work which our Father is accomplishing among the children of men. In reviewing the conditions which prevail at the present time I have been led to remark, What a great and wonderful work it is that we are engaged in, and how the Latter-day Saints who have been carrying on this work, under the inspiration of the Lord, have attracted toward them the attention of the whole world. To me it is something marvelous that a little band of people—only a few hundred thousand—should be so conspicuous in the history of this world and become so universally known. We have traveled as missionaries into many parts of the world, and I doubt if there is any community or any people that has not heard of the Latter-day Saints and of this work with which we are identified. Of course, they have not been informed in all cases as to the true standing of this people; they have not received correct information regarding us; but we have been spoken of and heard of in the remotest parts of the world. It is astonishing, too, what a great amount of hatred has been engendered among the people of the world towards the Latter-day Saints. We are generally regarded in the world as being a very wicked people, and have the reputation among the children of men of being the worst people upon the face of the earth. I have wondered at this myself. I have not only been familiar with the opinions of men in the world, but it has been my lot to be acquainted with the Latter-day Saints, having been born in this community and having spent nearly all my life here, and I have observed that they will compare favorably with any people on the earth. There is nothing in the lives of the Latter-day Saints to warrant the opinion that prevails in the world. In many places we are regarded as a band of cut-throats, an evil and a licentious people; but we know that this is not the condition that prevails among us. When I was in England a few years ago we held a conference

in the city of Nottingham, and while we were there literature was scattered among the people containing illustrations supposed to represent life in Utah, and this literature was published by a well known anti-“Mormon,” Mr. Jarman. The Latter-day Saints were depicted there in the vilest terms. On the front page was a picture representing a “Mormon,” sitting on a pole fence with a wide sombrero hat on his head, in shirt sleeves, a vile expression on his face, and in his hand a black-snake whip. Out in the field before him were five or six women working with pick and shovel, and plough, while he, presumably the husband of these women, was directing them, and making them work as slaves. It is this kind of misrepresentation that is inflaming the minds of people against us. Even many good honorable men and women have been taught to believe us wicked and degraded. While Brother McMurrin and I were crossing the ocean a few years ago we happened to be in company with a number of school teachers of the city of Philadelphia who were going upon an excursion to Europe. We became acquainted with them, and explaining our religion to them. We gave them some idea of the character of the people out here, and they looked upon us as representatives of the people. As we were about to disembark, one of the professors came up to me and said, “I never knew, Mr. Wells, until I met you gentlemen here, that there was such a thing as a “Mormon” gentleman. I never knew but that the “Mormons” were the vilest kind of people, without any culture whatever. I was taught to believe them wicked and vile from the days of my infancy. Not only that, but I wish to make a further confession: I am a teacher in one of the public schools of Philadelphia, and I have taught my pupils to believe that, too. But I give you my word that when I return to my school I will try to undo the mischief I have done.”

Is it any wonder, my brethren and sisters, that many good people have

been deluded and led astray, and that we have become hated by the people of the world? It may not be very pleasant for us to contemplate the fact that the world do not like us. I regret that that is the condition. I do not, however, regret that I am identified with this people, nor have I any regrets for the Latter-day Saints themselves. No; it is the heritage of the saints to be hated of the world; and I find consolation in the words which were quoted by Prest. Smith: “If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hate you.” Neither should we feel sad and discouraged on account of these conditions which prevail in the world; for the Savior said further: “Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.”

My brethren and sisters, those are feelings that fill my bosom with regard to the attitude of the world toward us. I feel sorry for them, not for us. Rather I feel to rejoice that I am identified with the people of God, notwithstanding the enmity of the world toward us. They do not love the leaders of this people; but we, who know them best, know them to be men of God. We know that there is nothing in their lives that will warrant the attacks that are being made upon them by the world. Let us uphold and sustain them by our faith and prayers, and by our obedience to the will of God, that we may be faithful and true to the covenants we have made with the Lord. Let us not be discouraged or concerned about the ultimate triumph of this work; for God is at the helm, and He will lead us triumphantly into His rest. We have no cause to fear. Let them oppose this work as they will, they will utterly fail in every attempt. That they may be frustrated in all their evil machinations, that they may be

defeated in all that they undertake to do against the cause of Zion, is my prayer in the name of Jesus Christ, Amen.

The choir sang the anthem, "Lift up the voice in singing."

Benediction by Elder John B. Maiben, of the Manti Temple.

#### AFTERNOON SESSION.

The choir and congregation sang:  
 "How firm a foundation ye Saints of the Lord,  
 Is laid for your faith in His excellent word!  
 What more can He say than to you He hath said,  
 You who unto Jesus for refuge have fled."

Prayer was offered by Elder Angus M. Cannon.

Singing by the choir:  
 "Though deep'ning trials throng the way,  
 Press on, press on, ye Saints of God;  
 Ere long the resurrection day  
 Will spread its life and truth abroad."

#### PRESIDENT ANTHON H. LUND.

The Tithing Used Only for Legitimate Purposes.—Establishment and Wonderful Growth of the Church.—Doctrines Taught by Joseph Smith Harmonize With the Scriptures.—Religion and Rights of Non-“Mormons” Respected by Us.

I will read a few verses of the hymn that we have just been singing:

What though our rights have been assailed?  
 What though by foes we've been despiled?  
 Jehovah's promise has not failed,  
 Jehovah's purpose is not foiled.

His work is moving on apace,  
 And great events are rolling forth;  
 The kingdom of the latter days—  
 The “little stone”—must fill the earth.  
 Though Satan rage, 'tis all in vain;  
 The words the ancient Prophet spoke,  
 Sure as the throne of God remain,  
 Nor men nor devils can revoke.

All glory to His holy name,  
 Who sends His faithful servants forth,  
 To prove the nations—to proclaim  
 Salvation's tidings through the earth.

I am pleased to see this large congregation. I enjoyed the forenoon services very much. I enjoyed the glorious testimonies borne and the good instruc-

tions given. I hope that while I shall address you the same spirit may direct me that inspired my brethren who spoke to us this forenoon.

Like Brother Winder, I feel to bear my testimony to the truth of the statements made by President Smith in regard to the tithing. I know that the tithing is used for the purpose of building up the Church of Christ upon the earth, and only for that purpose. President Smith does not expend any of the money of the Church without sharing the responsibility of doing so with his brethren. The accounts and books are kept, as has been stated, in such a way that not one cent could be diverted for any selfish purpose without it being known. The books are open for the inspection of the Saints. All the means that come into the Church are accounted for, and an auditing committee looks over the accounts and they certify that the books are correctly kept. In addition to the things mentioned by the president this morning for which the tithing has been expended, I will say that during the last year more has been spent to help build meetinghouses both at home and abroad than in any other year that I remember. A great deal of Church means has gone to the various missions, and also to the poor of the Church; and besides that, more has been paid to our Church schools than ever before. I believe that all the Latter-day Saints approve and sanction this way of spending the tithing. Our Church schools are progressing nicely. We do for them all that we can. We feel that they are a necessity in Zion, and that the Saints cannot do without them. We are proud of them, and we wish we were more able to help them, because we believe that much good is being done through them.

In establishing our Church schools it was not the design to have them antagonistic to the state schools. When strangers travel through our communities they are struck with the beautiful schoolhouses we have erected. When I say “we,” I include all citizens of the state; but as the Latter-day Saints are in the majority they can share at least

equally the honor of having erected such fine school buildings in which to educate the children. We are proud of the institutions of higher learning established by the state, and we look to them to do much for our young men and young women in the line of education, and to save them from spending so much and so many years in the east, as they can just as well, and even better in several courses, stay at home and take what these institutions give.

Our Church schools have an object which can not be reached in the state institutions. We want our young men and young women instructed in the principles of salvation. We want them brought under the influence of the Spirit of the Gospel. Hence we have these schools established in our midst. Of course, it costs much to keep these schools; but we feel the cost is far outweighed by the good which is accomplished in them.

I am reminded that this is the 6th of April, and that the Church is 75 years old today. Seventy-five years ago a few persons met in Peter Whitmer's house, and according to the commandments given of the Lord the Church was organized. This was done even in that early day by the same principle which has governed the Church ever since, namely, that of common consent. The Prophet Joseph had translated the Book of Mormon. Oliver Cowdery had been his scribe. The book had already been published. These two had received the lesser Priesthood under the hands of John, whom we know as John the Baptist. Afterwards they received the Melchizedek Priesthood under the hands of Peter, James and John, who were intrusted by the Savior to hold the keys of the Priesthood upon the earth. When He ascended to heaven He left the authority to administer the ordinances of the Gospel with the Apostles, and Peter, James and John no doubt held the presidency of the apostleship. These persons were sent to Joseph Smith and Oliver Cowdery and conferred upon them the Melchizedek Priesthood. Remember, there

was no church organized at that time, and therefore there were no offices. In conferring the Priesthood upon Joseph and Oliver they were not ordained to any particular office, but the Priesthood itself was conferred upon them. They were instructed, however, that when the Church was organized they should ordain each other to the office of Elder. When those who had been baptized met together seventy-five years ago today, they opened their meeting with earnest prayer, and then they laid before those present what the Lord wanted them to do, and they were accepted unanimously to teach the things of the kingdom of God. Then they ordained each other to the office of an Elder. They partook of bread and wine at that meeting, the first time that the sacrament was administered in this the dispensation of the fullness of times; and then they confirmed all those present, who were members of the Church, and ordained some to different offices in the Priesthood. The Holy Ghost was poured out upon them, and they rejoiced that the Church had been organized and that they were members of it. It was a very small beginning; only six members participated in the organization, that is, so far as the incorporation of the Church was concerned; but there were a few additional members in the Church. The six that I refer to were: Joseph Smith, Jr., Oliver Cowdery, Peter Whitmer, Jr., Hyrum Smith, Samuel H. Smith and David Whitmer. From that small beginning I see today this large congregation before me, and I am amazed to contemplate the great work that has been done in all parts of the world.

When the angel said to Joseph that his name should be known for good and evil in all the world, how improbable this seemed to be, that a farmer's boy, in the backwoods, should be known outside of the few villages where he was known at that time! But this prediction has been fulfilled. Those whom I see before me today have come from many different lands, both from the west and the east.

Many different nationalities are represented here. His name has indeed become known in all parts of the world. We receive letters from many different lands inquiring about our religion and asking that Elders be sent to them. They have heard of the name of Joseph Smith. We rejoice this day that we have heard his name, that the Gospel came unto us, and that we have received the knowledge of its truth.

While they were yet together in the meeting in which the Church was organized, the Prophet Joseph received this revelation:

"Behold there shall be a record kept among you, and in it thou shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ, an Elder of the Church through the will of God the Father, and the grace of your Lord Jesus Christ."

We who have studied his history can bear witness to the fact that he was not only called a prophet, but that he was indeed a prophet, and also a seer, which is a still greater calling; that he was shown the past, and also what should come to pass, and he was made the means as a revelator of bringing forth the Gospel of Christ in plainness and in perfection. As a teacher, he proved that his teachings were divine. It is true that they come in conflict with many of the opinions held by the theologians of the day; but whenever they come in conflict with them, the theologians' views are in conflict with the doctrines of the New Testament. He taught that God lived, that Jesus Christ was His Son and our Redeemer, and that the Holy Ghost was one of the Godhead. He taught that the Son was like the Father. We know that the Son possessed a body. We know that He has promised that our bodies shall be changed and made like unto His glorious body. This is a promise unto the Saints. He was the express image of His Father. If, therefore, He has a glorious body—and we know He has—then the Father also has a body. Now, this teaching comes in direct conflict with the teachings of the world. But it is not con-

trary to the teachings of the Bible. Read the Bible from Genesis to Revelations, and it sets forth a personal God, and that man was created in His image. We hold this to be a glorious doctrine. Then he taught us the relationship of man to God—that we are His children. Though this has been called a presumptuous doctrine, it is one that inspires the Saints and makes them feel thankful to know that God is their Father, and they look upon all human beings as their brethren and sisters, connected in the sacred relationship of brotherhood. Can teachings be more ennobling than this? We not only hold this as a belief, but we are trying to carry it out practically and show men that we do love them. We have been and are, willing to make much sacrifice for those who have not heard the truth. Why, this mere handful of Latter-day Saints send forth missionaries into the world by the hundreds. Why do they do this? It does not help them financially. They do it because it is a duty they owe to their fellowmen, and therefore, when they are called they go forth gladly. They do not ask what their salary will be, nor where the money will come from. If they have the means, they are willing to make the sacrifice and spend their time in this labor of love amongst their fellow-men.

Why should those who are not of our faith be so opposed to us? They say we have a false doctrine. But is it false? Have they proved it to be so? We invite a comparison of the principles we believe in with those taught by Jesus Christ and His apostles. If our principles are contrary to those that they taught, then they cannot be true; but if they are like them, then is it not probable that they are true? And we can prove that it is not only in the letter that they are alike, but that the spirit which accompanied the preaching of the Gospel formerly is still in the Church, and the word is clothed with the same power. Therefore, we say they are just the same.

I feel to bear my testimony unto this congregation that Joseph Smith was a

prophet of the Lord, that he proved himself worthy of the name he was called to bear; and that he not only taught the principles of the Gospel, but, as a prophet, was able to tell the Saints what should come to pass, to warn them against certain courses, to tell them what the future had in store for them, and also to prophesy what should befall this nation. Read the 87th section of the Book of Doctrine and Covenants, and his history, and you will see that as a prophet he foresaw the future both of the nation and of the Saints. The Lord did not leave him nor the Saints in the dark concerning these things. And we have seen his prophecies fulfilled.

Brethren and Sisters, this is the work of the Lord, and whatever opposition it may meet, always remember that the Lord is stronger than those who oppose Him, and that He will carry the work forward to triumph. This work will be as "the little stone cut out of the mountains without hands," it will fill the whole earth. We do not believe, however, that the rights of anyone will be taken away, but this work will be a protection to all, whether they belong to the church or not. Those in our midst who are not of us need have no concern or fear as to what the Mormons will do with their neighbors. We have shown in the past that their rights have been protected equally with our own. Where we are in the majority we do not step on their toes or attempt to take their rights from them. On the contrary, we feel that they are entitled to just the same privileges as we are. But the majority have a right to vote as they please. Even politically our people have tried to give those in their midst equal rights with themselves. When it comes to business, some have feared that we are going too far in that line; but if they will examine into this matter they will find that as a people we are mostly farmers, tillers of the soil, and the cream of commercial business has been taken by our non-Mormon friends. But we do not find fault with this. They have a right to pursue any business

they like. We simply claim the same right to enter into any line of business that we desire. There is enough for all, and all have a right to engage in business, whether Mormon or gentile, and there should be no friction on this account. Go down Main street and look at the merchants' signs, and you will see that the Mormon merchants are few. Why, then, should they find fault with us, on this point? We say to the Latter-day Saints, pursue your even course. "Do what is right; let the consequence follow." Amen.

Sister Lottie Owen sang sweetly, "Palm branches."

ELDER JOS. E. ROBINSON.

(President of California Mission.)

For the few moments I stand before you, my brethren and sisters, I desire an interest in your prayers of faith. I rejoice in the testimony of Jesus. I rejoice in the testimonies of my brethren which have been borne this day. It recalls to my mind a conversation I once had with a gentleman, when he said: "All you brethren speak the same words, bear the same testimony, and treat doctrine and principle alike." I told him it was in fulfillment of the prophecy of Isaiah:

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

"Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion."

The Lord has established Zion. The watchmen lift up the voice together; they see eye to eye, and their testimony is one in relation to peace, to salvation, to the fact that God reigns, and that if His people do right they need have no fear of the consequences.

I am glad to report the California mission in good condition. We do not make many converts in that great State of pleasure and of wealth; but those who do come into the Church are of the better classes, and they grow more sta-

ble and more consistent in their faith day by day. The Saints are growing and developing in faith and in the knowledge of the Gospel. They rejoice in the triumphs of truth. They sorrow at the ignorance of the world and those who shape the shaft of vilification and contumely against the Lord's anointed. We have pleasure in the visits of many of the worthy sons and daughters of Zion to that mission. We have pleasure also that some who may have been froward and who have got outside the influence of home love, have had their testimonies rekindled. They have had the opportunity of comparing the Gospel of Jesus Christ with that taught by men, and their bosoms have swelled with pride and joy because of the new and everlasting covenant which God has established with their fathers, to their soul's good and to their reclamation. They bear testimony to these things, and return home renewed in faith, in zeal, and in courage, and with a desire to keep the commandments of God.

We have heard today a little concerning the beginning of this work. We have been told of its wondrous growth in numbers, and in power; that it is known among all nations; that the name of the Prophet Joseph Smith is spoken of throughout the earth for good or ill, according to men's concept of his work and character. Those who have taken cognizance of the advancement in modern thought cannot but note how in seventy-five years the little leaven of the Gospel has influenced and modified the precepts and concepts of men in relation to the Gospel of the Lord Jesus Christ. Many have come to view the fact that faith alone is not sufficient to save; their concept of God and His attributes and powers have been changed; the old bottomless pit hell has been repudiated; a belief in that horrible heresy, the damnation of little children who are not baptized has been relegated to the past; and the concept of a personal God has grown. They believe today more in progression, as taught, though imperfectly, in some of their ideas of evolution. They sense

more the capabilities of man, his relationship to Deity, the powers which He possesses, and with which, in the future, he will be able to develop until he may become like his Father in Heaven. Many understand the fact that like begets like, and that within man is an embryotic Deity. We have some such teachings as this from the learned professors of the great schools in our mission. They have learned to be more merciful, and have come to see that the Gospel of Christ reaches out farther to save than was thought seventy-five years ago. They are now preaching the doctrine of a probation after death, a life beyond the veil, wherein mankind may have another opportunity to adjust themselves to the Gospel plan. They are also teaching tithes and offerings. One man there is teaching temple-building. Some believe in apostles, others teach the gathering. So, as I said in the beginning, the little leaven is leavening the whole lump; and although they will not admit it, their concept of God and His work and word has been most wondrously modified by the revelations of the Lord Jesus Christ through the Prophet Joseph Smith. Many of the scientific truths which he enunciated, and which were elaborated upon by Apostle Pratt, have been accepted and are now being taught in the schools of our land. I noted not long since that Professors Lodge, Curry and Crookes gave voice to what the press called a "stupendous theory" in relation to matter. They declared that spirit was matter, only finer and more subtle; and that atoms could be divided ad infinitum. Orson Pratt, getting his key from the Prophet Joseph Smith, taught the same doctrine and wrote his "Absurdities of Immaterialism" 60 years ago. So that, not only in religious matters, but in scientific as well, the revelations of the Lord have had their influence in the world. Seventy-five years ago physiology and hygiene were not understood and taught, as they are today. Men have arisen one by one and voiced the laws of health as we have them in the Word of Wisdom; and

the States have made it incumbent upon the teachers in their various schools to teach to the rising generation the health laws that are embodied in the Word of Wisdom. Not only that, but great corporations, the railroads particularly, have partaken of this spirit, and those who indulge in strong drink or use tobacco find it difficult to get employment with them, and if they do get it, the work is generally unimportant.

I rejoice that the Saints of our mission sustain the Church with their tithes and their offerings, and sustain with their confidence and prayers President Joseph F. Smith and his counselors, and the quorum of Twelve Apostles. I would like to remind you, my brothers and sisters, of the words of Christ when He told His disciples to beware of the leaven of the scribes and pharisees. They thought He referred to bread; but afterwards He explained the matter to them, and they saw that He referred to their doctrines and teachings. Now, as our teachings have modified the thought of the world, at least in religious matters, let us see to it that the leaven of the gentiles does not modify or change the testimonies we have that God has set His hand to gather His elect from the four corners of the earth; that the north has been made to give up, that the south has kept not back, and that the sons and daughters of God have been gathered from the east, from the west, and from afar off, to be taught of His ways and to walk in His paths. When philanthropists and humanitarians arise and declaim against Mother Goose rhymes, such as the one that deals with old Daddy Long-legs, as being improper teachings for our children, what will we say of papers and books that aim their shafts at the anointed of the Lord?

Will we have such books and papers in our homes? Will we have the adversary, like a serpent, enter therein to poison the atmosphere? Can we expect that our children will learn things more healthful morally from such sources than those which are conveyed in the Mother Goose rhymes and jingles? Beware of the leaven of the Sadducees and Pharisees! Keep your

covenants before the Lord. Betray not His Holy Priesthood. Be humble and faithful, and await the day when the prophecy of Isaiah shall be fulfilled wherein he says:

"Arise, shine! for thy light is come, and the glory of the Lord is risen upon thee.

"The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory."

God grant it. Amen.

ELDER NEPHI PRATT,  
(President of Northwestern States  
Mission.)

My brethren and sisters, I have listened this day to that which I came to conference to hear. My heart has rejoiced in the things that we have heard. I am glad that I am here. I have come from the northwest, where I have labored for almost three years, to meet with the general body of the church at these great conferences, for which privilege my heart is filled with gratitude and thanksgiving to the Lord. I rejoice in the mission over which I have been called to preside, notwithstanding the indifference of the people against most anything that bears the name of religion is so great that it is like the hide of a rhinoceros, scarcely penetrable, and it is all our Elders can do to get the privilege of having perhaps one gospel conversation in two or three days, and oftentimes that will be with people who have recently come from the east. In the year just past we baptized about seventy-five souls in that mission; about half of them were the children of people already in the Church.

I have to say that the Latter-day Saints whose sons have been sent up to our mission may be thankful to the Lord for the spirit that begins to burn in the hearts of those young men. Only the other day, in the great town of Seattle, on the Puget Sound, myself and counselors (one a son of Jesse N. Smith, the other Brother George W. Quibell) met with the Elders in Priest-

hood meeting. There were twenty-seven of us in all, and we had that spirit and power which has never been manifested to me in such great abundance as it was in the four and a half hours of that Priesthood meeting, one of the best I have ever been in—and I have been brought up in the midst of the Priesthood. Every soul present spoke by the power of inspiration, their hearts were melted, and they bowed their heads and wept for joy. They felt that they never wanted to commit a sin against the Lord, or even any folly, but desired to walk the straight and narrow path that leads up to eternal life. They felt like going with tears to sow the seed of eternal life among the people in that land.

We held meetings in Tacoma, sailed across the sound, and went over to the Island of Vancouver, and in our meetings there was a power that it was blessed to feel. We had liberty of speech, liberty of the Holy Spirit, and the Saints and strangers that came there will not soon forget these splendid meetings. We are not, however, setting the lakes nor the ocean on fire up there; but are working faithfully every day. Our missionaries are carrying literature from door to door, and whatever the result may be, we are doing the best we can. We hold meetings in the evenings, often upon the streets, and we sometimes have a baker's dozen to listen to us, and at other times from four to six hundred persons.

We have heard the voice of inspiration through our Prophet who stands at the head of the Church, and in our field we know that he is a prophet of the living God; for we can testify that our hearts have burned within us when we have listened to his voice and testimony; and when we have yielded obedience to his counsel, we, too, have received revelation and inspiration from on high, such as men can only receive upon principles of righteousness.

This, brethren and sisters, is my testimony, and I bear it wherever I get a chance. I talk to men upon the trains, on the steamboats, on the streets, and in the homes of the people, and I find

that the intelligent American citizen is not holding great condemnation over this people. Men are testifying to us of the confidence they have in us and in our leaders; and we feel greatly gratified at the manner in which some of the foremost men in Portland and Seattle speak of the industrial character of our people, and of the splendid way in which we unite together to bring about and make successful the great industries that have been established by us.

I wish to close my remarks by bearing my humble testimony that I know, and have known for many years, that God is with this people. I remarked this morning, as my mind meditated upon the apostate condition of some who have stood high in this Church, where are they? where is their power and where is their influence? This work never stopped a minute when they disapproved of what the prophets had done; on the contrary, it grew in numbers, in union, in power and strength. The light of those apostates has gone out, and their works are forgotten, but this people will continue to rise in might and power, and be prospered in the earth, for God has planted them: and Zion shall remain forever. Amen.

ELDER JOS. A. MCRAE.  
(President of Colorado Mission.)

My brethren and sisters, I rejoice this afternoon with you in having the opportunity to attend this seventy-fifth anniversary of the Church of Jesus Christ of Latter-day Saints, and I want to bear my testimony to what President Smith said this morning in relation to the growth of this great latter-day work. In the field where I have been appointed to preside the church was never in better condition, and I do not know the time when the people were trying to live nearer to the Lord and were more willing to sustain President Joseph F. Smith, his counselors, the Twelve Apostles, and all the leading authorities of the Church. We have had some opposition in our work, but most of our trouble has been indifference.

However, at the present time there is a spirit of inquiry among the people, and they want to know something about the doctrines of the Church of Jesus Christ of Latter-day Saints. About two weeks ago I took by surprise the Elders who are laboring in the city of Denver, and asked them to report to me the number of homes where they could go and read the Book of Mormon and tell the people of the Prophet Joseph Smith, and we counted 101 homes in that city where the Elders could go any night they choose and read the Book of Mormon to the people. We have established in many homes Book of Mormon classes, and have advocated doing this wherever practicable. We go there on specially appointed evenings, read chapters to them from the Book of Mormon, and they have the privilege of asking questions. This gives us the opportunity to confine our remarks to the subject in hand, instead of wandering about. We have discovered that this has accomplished a great deal of good. The people have begun to inquire about the Book of Mormon, and many have desired a copy of it. We are pleased to know that many influential men in our mission are in favor of the Church of Jesus Christ, and in sympathy with the Elders. Many have invited the Elders to their homes, and have volunteered their friendship to us, telling us that anything they could do we were perfectly welcome to. We have not made many converts, so far as baptisms are concerned, but I believe that there is a feeling of inquiry spreading throughout the mission which will ultimately result in good. We had one of our "reverend" brethren come up there (I was wondering if he came from Brother Rich's mission) and he unintentionally did some missionary work for us. In a newspaper interview he told some awful tales all about what the Mormons are doing in Denver, and with tears in his eyes related many pathetic stories regarding the work. The result was that for six weeks after his interview our little hall was crowded with people, and we were accosted on the streets, and by street car and

railroad conductors, asking us about this "reverend" gentleman, and what effect he had had upon us. My answer always was that he had done us no harm, but I did not know how much harm he had done himself. When I see the gentleman I am going to thank him for assisting the Elders to preach the Gospel of Christ.

We have a body of good Elders in the mission at the present time. They are studying and working hard to preach the Gospel unto the people. We have also three lady missionaries, who are doing a valuable work among the people, getting into homes where the Elders could not obtain access. Girls who have left their homes in our midst and have married men not members of the church, have been visited by these sisters, who have had the privilege of teaching them the Gospel of Jesus Christ and instructing their children how to pray, when the fathers have absolutely refused to have the Elders in their homes. Our sisters have gone into these homes, and in Denver they have not done any tracting for several months because their time has been completely occupied in visiting the homes of friends, and they are two or three weeks behind now in going where they have been invited, notwithstanding they are going out day and night.

Brethren and sisters, I have a testimony of the Gospel of Jesus Christ. I know that it is the power of God unto salvation. I know by the inspiration of the Holy Spirit that Joseph F. Smith is a prophet, seer and revelator, and the man who has been chosen of God to lead this people. I know that his counselors are men of God. I know that the Twelve Apostles have been chosen by divine authority and have been sent out to preach the Gospel. I am always willing, and I hope I always shall be, to listen to the counsel they give unto me. I hope I shall always be able to put myself in subjection to the Spirit of the Lord, that those who preside in this great work will have access to my heart and be able to counsel and direct me for good. May the Lord bless us and help us to this end, is my prayer. Amen.

**ELDER GERMAN E. ELLSWORTH.**  
(President of Northern States Mission.)

My brethren and sisters, I do not feel as much at home in preaching to you, Latter-day Saints, as I would if this congregation were non-members of the Church. I believe I could attend this conference from beginning to end, and unless there was a feeling in my heart to bear my testimony to the truthfulness of the Gospel and to the power of God, I would not desire to speak; but I cannot remember a time for the last eight or nine years whenever I came before a body of people who did not know the Gospel was true, but what I had a desire to bear my testimony to them. I have not such a desire to bear my testimony before you; but I feel to report unto you the labors of my mission, having been called upon by him who holds the right to dictate in these things.

With reference to the Northern States mission, I am proud to say that every Elder in the mission is doing his utmost; for the record of the past year is one that is going to require great labor to equal in the future. I have visited almost every Elder in the last two months, and they all desire to at least equal the record of the past year. In many parts of the mission we have wonderful openings. We have communications from people stating that the ministers have forsaken them because they are too poor to remunerate a good minister, and the poorer ones do not desire to visit them, so they have asked for our Elders to come and preach to them the Gospel. You remember that, at the last Conference, President Asahel H. Woodruff reported to you about the work in the little city of Robinson, Indiana, where they had baptized fifteen or sixteen individuals. We have added to that number, and since that time we have built a small church that will hold about 150 persons, and it will be ready for dedication in a few weeks. Many of the people rejoice, and are glad that they have united in the faith of the Latter-day Saints. We have in the

last two months received letters from the northern part of Wisconsin, desiring our Elders to go through that part of the country and hold meetings in their schoolhouses; for, they say, they cannot afford to pay preachers that are only half as good as the Elders who come to them for nothing. Three weeks ago we sent two Elders into far-off Ashland, in the northern part of Wisconsin; and, in that city, those two Elders arose and bore their testimony, and thanked the Lord that they were sent to a place where our Elders had not been, so far as they knew; and they said that if there was another such point farther away they would thank the Lord if they could be sent there. A letter reached me yesterday in which I was told that those two Elders had a hard time for a few days to find an opening, but, through the mercy of the Lord, friends were raised up unto them, and in one week they held fifteen cottage meetings and sold several copies of the Book of Mormon. Three weeks ago we held a conference, in Monmouth, Illinois, of twenty-two Elders and four lady missionaries, and, like Brother Pratt, I do not remember a time when the Spirit of the Lord rested upon the missionaries more powerfully than it did in that historic town. Hundreds of people came to hear the testimony of the Elders representing a people that were once driven from that state, and they were glad to receive them. Many said they would to God that our people had never been driven from that state, and they are looking with anxious eyes to the return of the Latter-day Saints to western Illinois. Editors of papers follow us up and ask questions concerning the probable coming back of the Latter-day Saints to that part of the country. The people in Nauvoo would gladly welcome the Saints there, to rebuild that city. Several months ago two Elders were sent to Carthage, and they were received very kindly. Sometimes I wonder that they were so tolerant, for those two Elders, humble and young, stood upon the streets of Carthage and, in the fervor of their souls, declared

that the blood of the prophets slain in that city was crying from the ground to their heavenly Father. The people did not seem to be aroused with regard to their testimony until, on Christmas day, two ladies were baptized in the Mississippi river, and, when it was noised about, the ministers of the city and county united in the desire to drive the Elders out; but the officials told them it would not do. For two months past they have hardly had access to the homes of the people, because of this prejudice; but it is breaking down and they are visiting some of the honest in heart in that city, and children of Saints who remained behind there. One thing that causes me to rejoice that I am a Latter-day Saint, and that my parents and grandparents came to Utah with the body of the Saints, is the growth of faith in the young men and the young women in Zion. It is a sad sight to see the old people who did not have faith to gather with the Latter-day Saints, but remained in Illinois or in Iowa. They have not the spirit of the Gospel; they have only about half the spirit of Americans. They live in obscurity and are practically unknown; whereas if they had gathered to Zion, and possessed the faith of the pioneers, they might have been brilliant men and women, known for good among their fellows. But through criticising the leaders of the Church in that day, and through their lack of faith, they have been lost to the Church. It is my firm belief that the people of today who are fighting our leaders will in a very few years be practically unknown. I often recall testimonies that were borne to me by apostles in California. I remember one man coming to me and, with tears in his eyes, requested me not to sing the songs of Zion in his house, because he could not stand it. When I asked him why he did not repent, he said that the spirit of repentance had never come to him in thirty years. I believe that men and women in the Church today who are fighting Zion will lose the testimony, and it may never come back to them possibly in this life.

The Latter-day Saints in Chicago are thankful to the Lord for the goodly

place they now possess in which to worship, and I bear witness that the means spent in Chicago for the obtaining of a beautiful house to worship in was well spent. There are a number of members of the Church who are students in Chicago, and they are proud to belong to that branch. They assist us in our work, and we feel thankful for the labors they have performed and for the support they have given us. I believe that they ought to be encouraged; for they have gone out to battle with the world. One young man came to me three months ago. He had not been attending our services, and he felt, possibly, that he was not of much consequence. He roomed with a strong minded student, and thought he had so much work to do that he could not come and worship. After four months of isolation from the Church, by reading the many things that are written against us, he began to wonder if Zion was not astray. Today, however, he feels better, having come under the influence of faithful students and Elders there.

In southern Illinois we have purchased another small church in which to worship; and the honest in heart, also the firm minded among them, are pleased to think that they are going to have an energetic, enterprising people live with them.

My Brethren and sisters, I am glad to have the privilege of representing such a noble band of young men and young women as are the missionaries in the Northern States mission. I believe that their souls are filled with a desire to keep the commandments of the Lord and to spread a knowledge of those commandments among their fellowmen. I have often thought, if the mothers could see their sons out there, perhaps knowing scarcely a passage of Scripture from memory, and, reading the Bible, find that it sustains the teachings of their mothers, their hearts would rejoice to note how their minds broaden, and how their souls are filled with joy, when they see that the Bible backs up the teachings they have received at their mother's knee, and in their Sunday schools and other good places. Many of our young men are

not as well acquainted with the Bible as they are with the fact that their mother has taught them to believe in God; to repent and be baptized, and then to have hands laid upon them for the gift of the Holy Ghost. When they read about these principles they understand them, and instead of coming back weak in the faith, they return with their faith strengthened, and with the teachings of their parents confirmed by the doctrines of the Holy Scriptures.

My brethren and sisters, I pray that God will bless the Elders in our mission. We wish we had more to search out the honest in heart who desire to know concerning the great and glorious Gospel that has been restored in our days. I have a testimony that our Father in heaven is with Zion and her leaders. When but a small boy I had a testimony that our present leader was a man of God, and I have received additional testimony that God approves of his actions and is guiding him, together with those who have been called to direct the affairs of Zion. May God help us all to keep the testimony that we have, and to follow in the light that has come to Zion and her leaders, that we may not be lost sight of in the onward march of the work of God. This is my prayer in the name of Jesus Christ. Amen.

#### PRESIDENT JOSEPH F. SMITH.

"As this is the seventy-fifth anniversary of the day on which the Church of Jesus Christ of Latter-day Saints was organized, we will present the general authorities of the Church for your vote this afternoon, and I would like to say that it is expected that all the Latter-day Saints will exercise their right to vote for or against those whose names are submitted. We would like you to exercise perfect liberty and freedom in the expression of your own thought and faith and fidelity in the lifting of your hands."

President Smith then presented the authorities of the Church. All the voting was unanimous with two exceptions; and President Smith invited

those who had so voted to state their grievances to the proper authorities, and they would be considered. The list of names as sustained is as follows:

#### GENERAL AUTHORITIES.

Joseph F. Smith, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

John R. Winder, as First Counselor in the First Presidency.

Anthon H. Lund, as Second Counselor in the First Presidency.

Francis M. Lyman, as President of the Twelve Apostles.

As members of the Council of Twelve Apostles: Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Marriner W. Merrill, Matthias F. Cowley, Rudger Clawson, Reed Smoot, Hyrum M. Smith, George A. Smith and Charles W. Penrose.

John Smith, as Presiding Patriarch of the Church.

The Counselors in the First Presidency and the Twelve Apostles and the Presiding Patriarch as Prophets, Seers and Revelators.

First Seven Presidents of Seventies: Seymour B. Young, Christian D. Fjeldsted, Brigham H. Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin.

William B. Preston, as Presiding Bishop, with Robert T. Burton and Orrin P. Miller, as his first and second counsellors.

Joseph F. Smith, as trustee-in-trust for the body of religious worshipers known as the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as Church Historian, and General Church Recorder.

Andrew Jenson, Orson F. Whitney, A. Milton Musser and Brigham H. Roberts, assistant historians.

As members of the General Church Board of Education: Joseph F. Smith, Willard Young, Anthon H. Lund, John

Nicholson, George H. Brimhall, Rudger Clawson, Joseph M. Tanner, John R. Winder and Charles W. Penrose.

Arthur Winter, secretary and treasurer to the General Church board of education.

John Nicholson, as clerk of the conference.

Evan Stephens as director of the Tab-

ernacle choir; J. J. McClellan, organist; Tray Y. Cannon, assistant organist, and all the members of the Tabernacle choir.

The choir sang the anthem, "From afar, gracious Lord, Thou hast gathered Thy flock."

Benediction was pronounced by Bishop Robert T. Burton.

## SECOND DAY.

Friday, April 7, 10 a. m.

The meeting opened by the choir and congregation singing the hymn:

Come, come ye saints, no toil nor labor fear,  
But with joy wend your way;  
Though hard to you this journey may appear,  
Grace shall be as your day.

The opening prayer was offered by John D. T. McAllister, President of Manti Temple.

Singing by the choir:

"Earth, with her ten thousand flowers,  
Air, with all its beams and showers,  
Heaven's infinite expanse,  
Sea's resplendent countenance,  
All around and all above  
Bear this record—God is love."

PRESIDENT FRANCIS. M. LYMAN.

The Way Preparing for Further Proclamation of the Gospel.—The Saints Give Practical Evidence of Love for Mankind.—Leaders in the Church Deserve Faith and Confidence.—Ignorant Opponents Not so Culpable as the Malevolent.—Our Religion Conforms to the Law of the Land.

I feel very much this morning the necessity of your faith and prayers, and the blessing and Spirit of the Lord while I attempt to address you. My heart was full of joy yesterday in listening to the splendid reports of the condition of the Latter-day Saints, and what they have accomplished. It is wonderful that we have been able in seventy-five years to have brought together from so small a beginning such a remarkable people, from so many different nations, so well established in their faith, so completely organized, and working so unitedly together to carry the Gospel to the whole world. From the first organization of the Church, with six members, down to the present time, with several hundred thousand members, it is but a short time. And every Latter-day Saint has a testimony regarding the truth of this work. The people of the Lord have obtained forgiveness of sin through their faith, repentance and baptism, and they have received the Holy Ghost, which bears record of the Father and of the Son, and which enables us to un-

derstand the truth and the things of God—things that none are able to comprehend without the aid of that spirit. We see today a great multitude gathered here to worship the Lord, representing all the various Stakes of Zion, and all the missions of the United States.

We learned yesterday from the Presidency what we have accomplished collectively, and it is remarkable; for we are carrying forward a very important work among the nations of the earth. We would be delighted if we could penetrate those nations where we have not yet found religious liberty; and we believe that the Lord will move among the nations and control them until all the world may enjoy the same liberty that the English-speaking people and some other races enjoy at the present time. The Gospel makes us free; but it is necessary that we should have a measure of freedom among the children of men, through the governments of the earth, before we can move the cause of Zion effectually among the nations. I believe that the hand of the Lord is manifest today, as it always has been, among the nations, and that He is preparing the way for the labor that we have to perform. Though the world have little faith in us, yet we will demonstrate to them that we are true men and women, that we love mankind and that we do not hate them. We labor to do them good, we work for their salvation, and among the Latter-day Saints there is a large percentage of men and women who have sacrificed years of their lives in preaching the Gospel among the peoples of the earth; and as a rule they have borne their own expenses, have lived with the people, and traveled without reward—without purse or scrip. And what has been done, and what we see around us, the Lord has enabled us to do it. He has wrought by our hands. He has planted our feet securely in these mountain valleys, and has enabled us to extend our borders. He has moved upon our neighbors in the surrounding

states and territories so that they have wanted us, because we are a peculiar people, leading out in practical lines, and possibly a little more stable in our ways than other people. We have gathered for the purpose of settling down and occupying the land, and establishing a church wherein we may learn of the ways of the Lord and walk in His path. We have listened to His counsel and have been led by it from the beginning. We have not been deserted. We have not been overlooked. The Lord has been with His servants who have led us. He has been with His people in their labors, at home and abroad. He has enabled us to build and develop a great and important commonwealth in this State, and we have helped materially in the establishment of the States around us. We have led in home industry. We have been driven to do so for our self-preservation. We have cultivated the earth. We have not given quite so much attention to mining as our neighbors have done. We have not made fortunes like our neighbors may have made in this direction. But we have established ourselves solidly upon the land, and have built up cities and towns, houses of worship, school houses, temples of learning, such as any State could well be proud of. In these respects we compare very favorably with the other States in the Union, although we have labored under disadvantages and have been a poor people, gathered from among the poor. Not many wealthy, not many great and noble, reckoning after the fashion of men; have come into our ranks; but the souls that have gathered with the Saints have been of just as fine material, as splendid texture as the peoples of any other church in the world. They have been men and women who were willing to make sacrifices for the Gospel's sake, and to bear the ill-will and the hatred of the world. They have been willing to endure trials and hardships, to leave their homes, their kindred, their friends and neighbors in the various nations, to gather with the Saints.

They have come here and have been made one by the Spirit of the Lord. What remarkable oneness we noticed here yesterday in the voting! And we are always united just about like that. It is a rare thing to have opposition votes among the Latter-day Saints, for the reason that we see alike and we believe alike. We have faith in our leaders; not only in the men who lead the Church, but in the men who lead the wards, the stakes, the quorums, the associations and the missions. For these men have all been selected with great care, with prayer and with supplication to the Lord. As the officials of the Church and as the people, we have no object whatever but the obtaining of the very best men and women for the responsible positions. We want men and women who are exemplary, who have faith, who are true and upright, and whose integrity is unquestioned. And today there is no dearth of that class of people. We find them in the stakes of Zion; we find them in all the gatherings of the people. In the Priesthood gatherings, in the conference gatherings, in the sacramental and fast meetings, we find very choice men and women. Though there may be, and there is, carelessness among some of the Latter-day Saints, which grieves the spirit of our good brethren and sisters when they discover it, yet down in the hearts of those people they know that the Gospel is true, and they know the men who preside over them locally and generally; for we have dwelt together, we embraced the Gospel together in foreign lands, and then we have been trying to live it here, after a fashion. We have been doing pretty well. Some have been weeded out. They were not able to endure; they weakened and lost the faith, and withdrew from the Church, because it is a very great undertaking to be a Latter-day Saint in the face of the feeling of the world toward us. The world feel ugly toward us, and as a rule, honestly, I believe. There are some no doubt that are not honest in it; but

people that have not known anything of us, and all that has come to them is what has been written by those who have maligned and despitefully used us, have honestly, conscientiously entertained those falsehoods and believed them to be true, just as honestly as men did in the days of the Savior, for there were men then who honestly persecuted the Saints and felt that they were really doing God's service. Do you not think that during our history many people have felt that they were really doing a service for the Lord when they persecuted the Saints? Do you not believe that they thought we were immoral, impure, corrupt and dishonest? Of course, they believed that we were deluded. That was the most charitable construction that they could put upon it. But what a wonderful "delusion" to come from a young man of the age of the Prophet Joseph Smith, and to have the effect it did upon men who were much older than he, more experienced, better theologians, and men who had acquaintance with the world and who in some cases were educated and scholarly! He was the junior of most of those who associated with him. He was only thirty-eight years of age when he died, and he had then led the Church in its organized capacity for fourteen years. And he had always waded through a sea of trouble; yet the Lord made his heart joyous and light. He was filled with inspiration from on high, and he laid the foundations of this work under the direction of the Lord. It was not his work. He had not the wisdom, the judgment, the power, nor the understanding. But the Lord made him a Prophet and a law-giver, and he has handed down to us the revelations which the Lord gave to him. They compose a very precious volume, for they are the words of the Lord. This book is a law to the Church. The Prophet Joseph was especially raised up for this work. He was foreknown by the Father, who understood him perfectly. He knew his integrity and his devotion, and He

made up to him for the loss of this world's education, and brought him to a profound understanding under the inspiration of the Holy Ghost, so that he was one of the best theologians, learned in Scripture and the doctrines of the Lord, that has lived upon the earth. He laid down the doctrines of the Gospel for us, and they are here at our service.

Now then, have we been deceived? Have we been led astray by this young man? He comes to us and tells us, as the Savior did in His day, that if any man will receive the message and will allow his heart to open and receive the principles of faith, repentance and baptism from the Lord, and then will do the will of the Father, he may know of the doctrine. There is not a man in the world but may know of the truth of the doctrine laid down in the revelations of the Lord to the Prophet Joseph Smith. There is not a man so great, so intelligent and so powerful in this world but he can learn that lesson. He can know that Joseph Smith was a prophet of God just as well as he can know anything on this earth; for all his faculties and his very soul will be convinced. And if he is an honest man like Paul he cannot deny it, provided he does right. When Paul got his eyes open and he heard the voice of the Lord, he was willing to sacrifice his life, because he had seen the light and had heard the voice. The Spirit of the Lord filled his soul and bore record to him that he had met Jesus in the way. Could he deny it? He could not. And the Prophet Joseph could not deny it when he saw the Lord and the angel. He knew it, he saw it, he understood it thoroughly. The Holy Ghost doth envelop and inspire the hearts of men who serve the Lord, so that they are as thoroughly convinced of the truth as their natural senses are that there is light and darkness, cold and heat, pain and pleasure, taste and smell. By our natural senses we comprehend the things of the world; and just as information and knowledge come to us by hearing and feeling and seeing, so does the inspiration of the Holy Ghost fill

the hearts and souls of all men who sincerely repent. Of course, men will not repent unless they have faith; but all men who have faith in God and in His Son Jesus Christ, who repent and turn from their sins, who are baptized for the remission of their sins in the authority of the Lord Jesus, obtain this light and inspiration. That is the spirit that made us one yesterday; it makes us one today, and it will unite us in the future. It will clear our minds, and we will not be troubled nor in the dark; for the Lord will be with us and will manifest His good pleasure to us in answer to our prayers and our good works. He will bring peace and joy into our souls, and establish us and anchor our souls, that we shall not be easily moved. Why, we have become so numerous now, so well established and experienced, that with all the agitation that can be stirred up against us you will hardly see anybody turning away from the truth. In early times, before the brethren were well seasoned and tried, while the material was fresh and green, many fell by the wayside, lost their footing, and wandered from the Church. Some of them returned and saw the light again, but many never returned. Today, however, you cannot find a devoted and faithful Latter-day Saint, not a chief, not a leading spirit in the Church, that is shaken in his faith, or that feels uncertain in regard to his standing and fellowship. I want to say for the six hundred Bishops in the Church, for the fifteen hundred missionaries in the field preaching the Gospel, for the Presidents of Stakes and their counselors, for the High Councilors, for the Bishops' counselors one for the presiding councils of the Seventies, you can hardly find one of these presiding men that is shaken. And Israel is larger today than he has ever been in this dispensation, and we are more numerous and better established than ever before. Not one of these officers but knows just exactly where we are. The testimony abides in every heart when the will of God has been at all reasonably done. If there be any who do not know; if

there be any who have question in their hearts, it is because they have not steered their course along the proper lines, and they have need to repent. We have need to repent if we are a little off the straight line that leads to eternal life.

The brethren who preside are laboring constantly among the people, and we are doing what we can reasonably. And we will do more; we intend to do more; we intend to be better, to work righteousness better than we have done and to grow in faith and in favor with the Lord all the time. There is room for improvement, no doubt, with the very best of us. I believe that is the feeling with the brethren who preside. The care of the detailed affairs of the Church rests with the presiding brethren in the branches, the wards and the stakes, and these men are entitled to be filled with the inspiration of the Lord. Men who stand at the head of stakes and of wards, with their helps in government, are expected to be prepared to teach the people, to care for the various departments and organizations, that none shall be neglected or overlooked, and that all shall be cared for, exercising sympathy and tenderness towards those who are at all weak. And we all get weak. There is not anyone so strong but gets weak at times. Let sickness and poverty come upon us, let misfortune overtake us, and we are weaklings. Man is like the worm of the dust almost when his health and strength and the favor of the Lord are taken from him. The strongest and mightiest among the people need the favor and blessing of the Lord and the sympathy of their neighbors. We need to help one another, sustain and uphold one another, so that no one shall feel neglected; for all their souls are precious. Though we be mortal, fallen, frail, yet we are the sons of God, the children of our Father who dwells in heaven. Thank the Lord that we have learned this through the Prophet Joseph Smith. Thank the Lord that we know who our Father is, that we know who the Savior is, and that we know that they live; for we have the witness, the word of the Lord through the Prophet,

and in addition to that we have the witness of the Holy Ghost. We have demonstrated in our lives and in our experience that we are not mistaken; for the Lord has manifested Himself to us in our visions and dreams and in answering our prayers, and in a thousand ways. He has redeemed us from our fallen condition, and has saved us; that is, we are preserved, we have not been broken to pieces, and we are not going to be broken to pieces. We are going to be faithful, united, and attend to the duties that pertain to the kingdom of God. We propose to do that, with the Lord's help. Then we intend to feed and clothe ourselves, and take care of our farms, our flocks and our herds, and build our temples, our houses of worship and our temples of learning. We expect to be men in this world, like other men—manly men, honorable, upright men, business men, financial men, physical men, spiritual men, pure men. We expect to do the will of the Lord, and we intend to be as loyal to the government of the United States, and to our own state, as the people of any other state can possibly be. We will bear our share of the responsibilities and burdens of the state and the nation, in peace and in war, and we will do our duty faithfully and well. We will love our neighbors, and we will not wrong them. We will associate with them in business matters and otherwise. We will bless them, and not curse them. We will not rail against them. We will not despise nor hate them. We will not do them injury, but we will do them good. We have gone out in the world to do mankind good. Have not the Elders who have gone out into the world done good service for these hundreds of thousands of people that are gathered together and that are now settled upon the land of Zion in the various states and territories surrounding us? Are we not a good, peaceable element, prayerful and faithful? Are we not doing our part and portion for the state and for the government? We are; and we are faithful and true, and propose to be from this time henceforth. The things that belong to the nation and the state we will render equal to

anyone else in the world; and then we will render to God the things that are God's. We will honor and obey Him and keep His commandments, and He will not require us to wrong our state or nation. We love the people of this nation. We live with them. They are made up, like we are, from all the nations of the earth. This nation is allowing the people to come from all the nations of the earth. I wonder if they ever think that they are gathering the people together. We won't have to go away from home to preach to everybody, because this great land of ours will be filled with the people of all nations. They come here and possess the liberty which they cannot have in the eastern world; then they can hear the Gospel. This is to be a favored field for the preaching of the Gospel. The Lord has prepared the way, and He is working the principle of gathering better than we could do. True, we are doing all we can in that direction, and intend to do more; but the peoples of the earth will gather themselves upon this land of Zion, and here the word of the Lord will be taught. Here is where the word of the Lord came in this dispensation to the Prophet Joseph; and upon this land of Zion the nations of the earth shall assemble, and the Gospel will be preached to them. Thank the Lord for the liberty that is allowed us, and that we have the liberty of talking, of living, of loving the truth, working righteousness and doing the will of God. I pray that this principle may always remain with us, and that we will never be deprived of it; and that this nation of ours will be perpetuated to do the work and will of the Lord among the children of men. I hope that it will be preserved and sustained, and that the power which the Lord has granted unto it so marvelously shall be devoted for the accomplishment of His purposes in the earth.

May the Lord bless you, my brethren and sisters. May His Spirit abide in your hearts. May we be united and faithful. May we see our way clearly; never be befogged; never get in the dark; never fall away from the truth, but maintain our morality and our

purity among the children of men. You know the leading men among you; you know those that visit you in your own homes; you know your neighbors; you know one another; and you know that they are honest, virtuous, upright men, and they are not trespassing upon you or yours, but they are conscientious and true. It is not necessary, therefore, for anyone to tell us we are a bad people, because we know to the contrary. We are not wicked, and we have no evil designs against anybody in the world. We are working righteousness, and we are earnestly engaged in a good cause, and we are bringing to pass much righteousness for the salvation of the children of men. May God bless us, redeem us and save us in His celestial kingdom and presence, through Jesus Christ, the Lord. Amen.

A solo, "Oh, dry those tears," was sung beautifully by Sister Edwardina Parry.

ELDER J. G. DUFFIN.

(President of Central States Mission.)

I feel grateful in my soul to my Heavenly Father for the privilege of meeting with you in this conference to worship the Lord, and to have the pleasure of listening to the testimonies that are borne of the goodness of God and of the power of His Holy Spirit which is among His chosen people in this goodly land. I stand before you to represent one of the missions which, by the authority of God, has been established in these United States, covering five of the States and two of the Territories of this great Union. The work in the Central States mission is in good condition. The people are increasing in faith and in their devotion to the work of our Father in Heaven. While I was listening yesterday to the testimonies of our brethren, and to the statements of our beloved President Joseph F. Smith concerning the tithes and offerings of the people, I thought if the payment of tithes and offerings by the people of the Church is likened unto a barometer, registering the condition that exists, then certainly that

register in the Central States mission must be encouraging. Within the last five years the tithes of the members of the Church in the Central States mission have increased nearly six hundred per cent. The tithes paid last year showed an increase of more than fifty per cent over the tithes of the previous year. The poor in the mission—whom we have also with us, as the Savior said—were supported largely from the offerings of the people. A year ago last January we set out to make that mission self-supporting, so far as help for the poor is concerned, and we were nearly successful. We hope in the future to be entirely successful. Through the teaching of this law of offerings for the support of the poor we have learned that the people are increasing in faith and in their love for the Gospel of Jesus Christ.

In that mission we are doing a little in the way of colonizing. In the state of Texas we have a colony of sixty-three families, with a membership of three or four hundred people. In the eastern part of the State of Kansas we have another nice little colony, where a number of people have gathered together, and they have built a house of worship and are now beautifying the grounds. During the past few years six or eight houses of worship have been erected in the mission, by the donations of the people; and we have not as yet found it necessary to call upon our brethren for contributions from the tithes for this purpose. The people in that part of the Lord's vineyard have manifested their faith in putting up these buildings for their own convenience. Doubtless in the future some help will be required from the Church in the erection of our mission building, for which we are now collecting means, and which will probably be located in that city around which cluster so many memories that are dear to the Latter-day Saints—the city of Independence, in Jackson county, Missouri.

My brethren and sisters, in our associations with your husbands and sons, and with a few of your daughters, who have been sent out there to carry

the Gospel of the Lord Jesus Christ unto their fellows, we have experienced great joy and satisfaction; for we have learned to love them. There is a bond of union between us which we feel will not be broken in time nor in eternity. They are devoted and faithful in their work. Every missionary that is laboring in that mission gives support with his whole soul unto those men whom God has placed to lead and direct latter-day Israel. We are not tender about teaching the revelations of the Lord to our brethren and sisters in the world. The eternal principles of the Gospel are brought before them in plainness; nevertheless, we seek to use wisdom and discretion in our teachings.

This is the work of our Father in Heaven. It has been established by revelation direct from Him. The work that is being done today we know is in fulfillment of the word of the Lord through His Prophets in former dispensations, pertaining to the redemption and salvation of His children in the latter days. While I have been thinking over this latter-day work, a few of the words of the Prophet Isaiah have come forcibly to my mind, and I will take the liberty of reading them in your hearing. You will find them recorded in the twenty-ninth chapter of Isaiah. Speaking of the work in which you and I are engaged; speaking of a sacred record that was to come forth, then the work that was to follow its coming forth and the effect it should have upon those who accepted it and upon those who opposed it, he said:

"The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel."

As I sat in this congregation yesterday and noted the joy and satisfaction that were depicted upon the countenances of the thousands assembled, I could not help but think that surely the words of the Lord are being fulfilled today, for the meek are indeed increasing their joy in the Lord and the poor among men are rejoicing in the Holy One of Israel.

"For the terrible one is brought to naught, and the scorner is consumed, and all that watch for iniquity are cut off:

"That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought."

It is no new thing, brethren and sisters, for those who do not love the Lord and who will not keep the commandments of God and observe the principles of purity, to lift their hands and their voices against those holding the authority of the Holy Priesthood. I say to you that he who raises his hand against the Church of Christ strikes at me as an individual. He who raises his voice against men whom God has placed at the head of His work strikes at me as an individual. Why do I feel thus? Because all the blessings that have come to me and my family have come through this work that God has established. The sacred ordinances and blessings that we have received as a family have come to us through that authority which has been perpetuated in the men whom God has placed at the head of His work on the earth, who have held the keys of the Holy Priesthood, and who have borne that authority with such faithfulness. So I feel that he who strikes at these men of God, and at the work of God, strikes at me as one of the members of the Church and places me upon the defensive.

I feel encouraged in this work. With all my heart I am grateful that I am united with my brethren. I feel thankful for the blessings that the Lord has given to me and to mine. I am grateful for the spirit of faith that He has poured out upon your sons and daughters in the mission field, and for the same spirit resting upon the people who have received their testimony. These principles are finding their way in the hearts of the people. They are acting as a leaven, and many of the prominent men, and even some of the ministers in our mission, are receiving these principles of eternal truth, though they do not render obedience unto the ordinances of the Gospel. Only the other day I received a letter from two

of our faithful young men who are down in the State of Texas, in which they related to me an interview they had recently with one of the prominent ministers of a popular church in that State. This man had read the Book of Mormon, and he said to these two Elders: "I know, young men, that we have got to begin to reorganize the line of work in our church, and we must conform more nearly to those principles that you Mormons are teaching unto the people." On every hand we have these testimonies coming to us. Let me say further, that the spirit in which your sons and daughters go among the people is finding its way into their hearts, and even ministers of the world who have bitterly fought this work are beginning in a measure to partake of that spirit, and they have more of the spirit of charity toward the servants of God than they have had.

My brethren and sisters, my testimony to you this day is that God lives, that Jesus is His Christ, and that the man who stands at the head of the Church of Jesus Christ of Latter-day Saints is the man whom God has chosen, and He will uphold and sustain him, together with his brethren. May God bless you forever. I ask it in the name of Jesus our Lord. Amen.

ELDER BEN E. RICH.

(President of Southern States Mission.)

Within the last two months, it has been my privilege to meet with the Elders who are laboring in the States of Virginia, South Carolina, North Carolina, Georgia, Florida and Kentucky, and I expect, in the next two months, to have the privilege of meeting with my brethren who are laboring in the two conferences of Tennessee and in Mississippi, Alabama and Ohio. The work of the Lord is progressing very nicely in the Southern States Mission. There is a gradual growth all the time. It is seldom a week goes by without additions being made to the Church of Jesus Christ. Sometimes we have as many as fifty to eighty new baptisms in one month. We are rather in an

unfortunate condition for help. I have the reputation with the authorities of the church of being a monumental beggar for missionaries. At one time we had five hundred and sixty Elders laboring in that mission. We have not one-third of that number today. Our members are scattered very badly, and we have not missionaries enough to visit and look after the members of the Church, owing to their scattered condition. Wherever our Elders go they meet with success. They do so even in the days of persecution. God works with them. They are happy in their missionary labors, and their testimonies are increasing. I am very much encouraged in the missionary work there.

If you know any young men who are laboring in that mission or in any other mission, do you ever ask yourself the question as to how the parents of those Elders are situated, and whether they are able to maintain them in the mission field? All the Elders need clothes and shoes and other necessaries, and I wonder if the thought ever enters into your minds that it is your duty to help your neighbors bear the burden that rests upon them when they have a son or a husband upon a mission.

Another thing: you young men who are about to go upon missions, let me say a word to you,—and I believe I can safely speak for the president of every mission who has spoken here, and for Brother McQuarrie, who probably will speak. You do not know what clothing you will need until you get there. If an Elder comes to our mission, he must go where his services are the most needed; and if, before leaving home, he obtains a suit of clothes that is suitable for Ohio, and his services are needed down in Mississippi, Alabama or Florida, he will go there and suffer from the heat. I would advise every young man to wait until he gets to mission headquarters, to find out where he is going, and then become clothed in a way that will be the most comfortable.

I never saw a day in my life when I was more satisfied with the principles of the gospel and the condition

of the Church than I am today. I never rejoiced more than I have over the testimonies which I have listened to yesterday and today; and I may be pardoned if I call your attention to one little matter. I was especially interested in the faithful testimony borne by Elder Hugh J. Cannon concerning the principles of the gospel, and the lessons that were given to him by his father regarding his duty to love and uphold the one who is now at the head of the Church. I was also interested in the testimonies of Elders Rulon S. Wells and Nephi Pratt. I single these brethren out because thousands of you have listened to the testimonies of their fathers, who once occupied positions of prominence in the church, and who are now dead. Every man in this church is going to be placed in a position where he will be tried and tested so that he will have the privilege of knowing for himself that the gospel is true, and not simply believe it because his father is one of the authorities of the Church. I have listened to the testimony of three generations of Apostles in this building. I rejoice that I know the gospel is true just as well as I did when my father lived, and my brothers and sisters know that it is true just as well as they did when he lived. The children of other dead apostles and prophets, who have kept the faith and lived near enough the Lord to drink in the inspiration of His word, also know that the gospel of Jesus Christ is true today as well as they did in the days of their fathers. They know, too, that the man who stands at the head of the Church today is called of God, and is blessed with the same power and authority as the man who stood at the head of the Church in the days when their fathers sat upon this stand. I rejoice in this; and I bear witness to you today that I do not believe there has ever been a man at the head of the Church more willing to listen to the voice of God and to receive a message from Him than the one who stands at the head today. He occupies that position today in literal fulfillment of prophecies ut-

tered by those who have occupied the same position before. I used to live in Ogden. Some of you brethren who live in Ogden may remember the time you sat in the Ogden tabernacle, many years ago, and listened to the voice of prophecy from the lips of President Wilford Woodruff, when he predicted in the name of God, and told the people to write it down and remember it, that Joseph F. Smith would be president of this Church, and you know by the way in which it was spoken, that it came from God; and you know, too, that it has been fulfilled by the will of God the Eternal Father.

I know that as long as we receive the whisperings of the Spirit we will never doubt the divine mission of the one whom God places at the head of the Chruch. Those who cannot be tried from the outside will be tried from the inside, until every individual is tested. God is no respecter of persons. The son of the most obscure and unassuming man that ever joined the Church and the son of the mightiest prophet that God has given to us in this dispensation, will stand upon an equal footing in this respect. All of them will have their tests, and God will have a tried people. Sometimes I feel as though this people cannot live as they should live without the voice of the wolf being heard upon the outside. We are like a flock of sheep. You who are in the sheep business know how it is with a herd of sheep. They gradually cross and separate, but it only takes the howl of one or two wolves to bring them all together again. Jesus Christ said that the kingdom of God is like a net cast into the sea, which draws to the shore fish of all kinds. The gospel net draws to Zion all kinds. They must be tried and assorted, and some of them go back into the world.

I have been fishing for many years, and I know I have caught lots of poor fish, and some who have come to Zion no doubt will be so tried that they will go back and swim off. Every man in the Chruch will be tried. But God lives. This is His work. The puny hands of man may try to stay the pro-

gress of it, but it will go right on nevertheless; while they who try to stay its progress will die and be forgotten.

As has been said by some of the brethren, many people in the world are becoming converted to the correctness of the principles of the gospel, and are adapting them to their own beliefs and teachings. Many people persecute us with honest hearts. Not over three weeks ago I was standing on the streets of one of the largest cities of the south when a young man, who is being educated for the ministry, came up to me and told me that a professor of theology—the man who was training him to be a minister of the gospel—had stated that he had been to Salt Lake and that "Mormon" Elders always referred to their wives as cows; and, said the young man, "I know that he spoke the truth, because he is a good man." I replied, "he is a monumental liar." Some of these ministers may be opposing us with an honest purpose, but I tell you there are lots of them that are opposing us because they are naturally as mean as the devil. Sometimes the Irish blood in my veins makes me feel like breaking loose long enough to tell such defamers of the truth to go where they belong; but there is no necessity for me to do that, they will go there anyhow.

I bear witness unto you that I know that God lives. I know that this is His truth. I know that the man who stands at the head of this Church is a prophet, seer and revelator, and those who stand with him are the same. I hope that God will continue to whisper to them, no matter whether it is commercialism or not. I hope they will be wise enough to place us in a position sometime so that if a temple is needed in Jackson County we will know where the money is to build it, and not be compelled to go begging for it; or if temples are wanted in other places, that there will be funds on hand to build them, and that they will not have to be started without a dollar in sight. Don't you be afraid of anything they are doing; they can not go very far astray, God will not

let them. I bear witness unto you that the gospel is true, and that it will prevail, no matter how much the wolves may howl. Whether they come from the world or go from us out into the world, they cannot stay the progress of God's work. It is His eternal plan of life and salvation, and will save and exalt those who are faithful to it. Amen.

The choir sang the anthem, "Let the mountains shout for joy."

Benediction by Bishop William B. Preston.

#### AFTERNOON SESSION.

Singing by the choir and congregation:

"Now let us rejoice in the day of salvation,  
No longer as strangers on earth need we roam;  
Good tidings are sounding for us and each nation,  
And shortly the hour of redemption will come."

Prayer was offered by Elder Joseph E. Taylor.

The choir sang the hymn which begins:

"Ye simple souls who stray  
Far from the path of peace,  
That lonely, unfrequented way  
To life and happiness."

#### ELDER RUDGER CLAWSON.

Remarkable Development and Numerous Changes in Church Affairs.—Young People Should be Prepared for Future Responsibilities.—Predictions of Ancient Prophets Now Being Fulfilled.

Brethren and sisters, I have greatly rejoiced in the spirit of this conference and in the great gatherings of the Latter-day Saints within this building. There was a time when the Latter-day Saints were weak in numbers. That time was the 6th day of April, 1830. Today, however, the people of the Lord are strong—strong in faith, strong in experience, and reasonably strong in numbers. Today we have 55 stakes of Zion, with 629 wards, and 14 missions in the world; and there is no ward in Zion but has a larger membership than the whole Church had 75 years ago. I remember the time, although I was but a boy, when a great canvas was stretched across the center of this

building, because at that time the place was too large and it was difficult even to fill one half of the building with Latter-day Saints. Today the Tabernacle is not adequate. I do not remember to have witnessed so large a gathering at the first session of our conference as we had yesterday morning, and we have today a vast congregation of Latter-day Saints, numbering perhaps between 8,000 and 10,000. This is a very remarkable showing. It is encouraging to witness the growth and progress of the work of God.

Some very wonderful changes have occurred since the organization of the Church. I call your attention to the fact that there are but few people within the sound of my voice today who were acquainted with the Prophet Joseph Smith, or who saw him in life. Most of his contemporaries have passed away. I call your attention to some other changes that have taken place, suggested to my mind by the remarks of President Lund when he alluded to the fact that this was the seventy-fifth annual conference of the Church of Jesus Christ of Latter-day Saints. Since our organization as a Church five Presidents have passed away; six counselors to the Presidents, 11 Apostles—nearly a full quorum of those who were faithful—have passed into the spirit world; 11 members of the First Council of Seventies, and three Presiding Bishops have also gone. But this change is not so remarkable, in my opinion, as what has occurred in our own time, within the brief period of 13 years. Since the year 1892, two Presidents of the Church have passed beyond—Presidents Wilford Woodruff and Lorenzo Snow; one counselor in the Presidency, President George Q. Cannon; the following Apostles: Franklin D. Richards, Abraham H. Cannon, Brigham Young, Jr., and Abraham O. Woodruff; three of the First Council of Seventies: Jacob Gates, John Morgan and Edward Stevenson; and of the other general authorities, Brother Karl G. Maeser, general superintendent of Church schools, and Brother George Goddard, first assistant general superintendent of the Sunday

schools of the Church, and John Jaques, assistant Church historian. Thirteen years ago there were 33 stakes of Zion; today there are 55 stakes, or an increase of 22 in 13 years. Of the 33 Presidents of stakes then living 11, or one-third of the number, have passed away. So that in all 21 of the general authorities of the Church out of the 26 have closed their labors here and passed into the spirit world. To me this is very remarkable, and it shows that great changes are going on, almost without notice. What may we expect, brethren and sisters, in the course of 20 or 30 or 50 years to come? Whether we disguise it or not, the fact still remains that the boys and girls of today will be the men and women of tomorrow. The authority resting upon the men of today will speedily descend to their children; and this emphasizes the need and the importance of the quorums of the Holy Priesthood and the auxiliary organizations of the Church. Many parents among us are very busy men and women; they are engaged in the various avocations of life, in order to provide for their families, and they do not seem to have very much time to devote to the teaching of their children. But a way is provided in the quorums of the Priesthood and in these organizations whereby the children may be taught in the things of the Lord. We have various grades of the Priesthood in the Church, from the Deacon up to the High Priest. There is no principle in this Church of so great importance and consequence to us as the authority of the Priesthood. This authority should be fostered and nourished, and the quorums should be strengthened and supported by the Latter-day Saints. Every man, every young man, and every boy who holds the Priesthood should do his duty. We should also foster and encourage the auxiliary organizations of the Church. The Relief society, the Sunday school, the Mutual Improvement association, the Primary and the Religion class, all should have our support; and parents should see to it that their children are sent to these places

of instruction, that they may be prepared and fitted for the great responsibility that will rest upon them in the near future. And notwithstanding, brethren and sisters, that prominent men and women, pillars of the Church, men and women of power, of strength and of faith, are passing away, still the Church goes on. That is characteristic of this work. I call your attention to the fact that some very remarkable predictions have been made concerning the work in which we are engaged. It was known of old. Even Daniel the prophet saw this work. You will remember, doubtless, the great vision of Nebuchadnezzar, which he could not call to mind. He had had a vision in the night time, in which he beheld wonderful things; but it was taken from his mind. He sent for the astrologers and wise men of Babylon, and he wanted to know from them what his vision was, and also the interpretation; but the wise men could not help him. If he could only recall the vision, why then they might give to him the interpretation; but he could not do it. Then Daniel, of the despised Hebrew people, was called in to make known the vision of the king; and Daniel used these very remarkable words—words that I consider remarkable in view of the present attitude of the world on the question of revelation:

"There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days."

Here was declared a God who revealeth secrets and speaketh to the children of men, a God of revelation. That was the God that Daniel worshiped, and that was the God who would make known to the king what he had seen in the vision of the night. Daniel thereupon interpreted the vision. The king had seen a great image of gold, of silver, of brass, of iron, and of iron and clay mixed together. The image represented kingdoms of the world that should reach from Nebuchadnezzar's reign down to the end of time, the head being typical of Babylon as it existed in those ancient days. Other

kingdoms were to follow Babylon, until the feet and the toes were reached, which were typical of kingdoms which should be established in the latter days. And Daniel said:

"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

The Prophet Isaiah had his eye upon the same event, and if he had been here yesterday and written the things that are published in King James' translation of the Bible, and which were inscribed thousands of years ago, he could not have set forth the condition of this people more clearly than he did. If I remember correctly, the words of Isaiah were something like this:

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it."

"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

And again Isaiah says:

"O Zion, that bringest good tidings get thee up into the high mountain."

And again:

"For the Lord shall comfort Zion; he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody."

This vast congregation are living witnesses of the literal fulfillment of these words of the prophet. Was not this land a veritable wilderness in the year 1847? Has it not been transformed into a garden like Eden? This land has become choice above all other lands. We want no better. And I am inclined to think that the Lord can lead us to no better land than we have at the present time, unless a

special blessing is conferred upon the land beyond what we have received. And in this conference we have seen the joy of the people; we have witnessed their gladness. We have heard the voice of thanksgiving from this stand, from the lips of the Elders of Israel. Here in this choir we have heard the voice of melody. Isaiah must have had his eye upon these occasions; and in the great visions that were given to him he must have witnessed the gatherings of the people of the Lord. Oh, how our hearts have been made to rejoice upon this occasion!

Brethren and sisters, I testify that this is the work of the Lord. I testify to you that I have witnessed with my own eyes that Isaiah was a prophet of God, and that Daniel was a true prophet. Their words are finding fulfillment. This is the work of God, and not of man; and any man, in the Church or out of it, who pits himself against this work is measuring arms with the Almighty, and his effort will be futile, his folly will be manifest in the eyes of the people. You will remember, brethren and sisters, that the Prophet Joseph obtained a promise from the Lord as he went forth to preach the Gospel of repentance unto this generation. The Lord said to him:

"Wherefore, let them bring forth their strong reasons against the Lord [not against Joseph and his brethren, for they were but the representatives of the Lord]. Verily, thus saith the Lord unto you, no weapon that is formed against you shall prosper; and if any man shall lift his voice against you, he shall be confounded in due time."

Mark you, these are not the words of Joseph Smith the Prophet, but the revelation of God to him. This is the work of Jesus Christ, and not the work of Joseph Smith, nor of any of his successors, nor of any man upon the earth. I rejoice in this testimony. I rejoice in the teachings of this conference, and in the blessed words of comfort and consolation which we have received. I rejoice in the union of the Latter-day Saints. They begin to

show forth the fruits of seventy-five years of experience in the work. The words of President Lyman sank deep into my heart when he referred to the experience and to the faith and faithfulness of the Latter-day Saints. That is my testimony and it has been confirmed in my visits to the Stakes of Zion. I rejoice in my fellowship with the Latter-day Saints, and in my acquaintance and association with the authorities of the Church, with the Presidencies of the Stakes, and with all the brethren and sisters. May the Lord bless us, and may He sustain His work, and bring us off victorious and triumphant, is my prayer in the name of Jesus. Amen.

Sister Olea Shipp sang, "Be with me, O Lord."

ELDER J. G. MCQUARRIE.

(President of Eastern States Mission.)

Yesterday afternoon I had the pleasure of sitting shoulder to shoulder with six other Presidents, co-laborers in the mission fields of the United States, and I wish I could explain the feeling of strength and sympathy that passed through my being in thus associating with my fellow-laborers. Ella Wheeler Wilcox expressed in a poetic way a truth intensely felt by the Latter-day Saints, when she said:

"There is an unseen cord which binds the whole wide world together;  
Through every human heart it winds its one mysterious tether.  
It links all races and all minds within their span allotted,  
And death alone unites the strand which God Himself hath knotted."

But I would like to change the last part of that, and say that even death does not sever these cords of brotherhood and fellowship that God ties in our hearts and in our souls. We cannot overestimate the strength of sympathy. The idea of government in the Church is the voice of God and the consent of the people, and hence those who officiate in any of the offices of the Church must look for their strength, not only in the favor of God but also in the confidence of their brothers and sisters.

The most touching appeal I have read from the far east was written by a Russian officer complaining because, when they looked to Russia for strength they found division, contention and lack of sympathy among their own people, and literature was scattered in their ranks urging the men to lay down their arms, while they were facing a foe moved on and stimulated to almost superhuman strength by the sympathy, the unity and the power of sentiment that came to them from their own country. Those who are interested in the missionary work want to know what we are doing in the field. Perhaps they think we come here with the idea that we are going to tell about great things we are doing out on the battle line; but we come here with different feelings. Our thoughts are something like this: We are going to the strongholds of Zion; we are going to see the unity of the home guard; we are going to look upon the sources from which we may draw strength to continue our work; we are going to hear the voice of inspiration, and clasp hands with our leaders and with our co-workers. This is the way I feel today. I want to clasp hands with those whose hearts beat in unison with my own.

There is so much that should be said that what I have to say seems to me of so little importance that I do not feel like taking much of your time to tell it; yet perhaps there is no part of the work of Zion that is not important. In listening to the reports that have been made, the earnest testimonies that have been borne, and the voice of inspiration we have heard in this conference, I feel that I can be a stronger and a better man. Longfellow said that we desired to walk beneath the shadow of great names. This is illustrated by the fact that churches bear the names of great men. As men, we are timid in relation to our own opinion, and feel like resting our faith beneath the shadow of great names; but as Latter-day Saints we are taught to rest our faith beneath the shadow of but one name—that of Jesus Christ.

But while we know that we should not pin our faith to men, we also realize that we can receive strength from each other.

I have labored in the mission field as a traveling Elder, as a conference president, and as a mission president, and I understand the feelings of the Elders as they go up against the stone walls of prejudice that seem to confront us. Individually we feel we are accomplishing very little, but when the Elders report to their conference presidents, and they in turn report to the mission president at the close of the year, and we figure up how many homes have been visited by Elders bearing testimony of the restored Gospel, how many hundreds of thousands of tracts have been delivered, how many books have been sold or given away, how many meetings have been held, and sermons preached, and baptisms performed, then we realize that something has been done. And when we think of this record being united with those of all the other missions in the world, and then contemplate the compilation of such for the last seventy years, we realize that it comprises one of the grandest, one of the most glorious missionary reports ever recorded in the history of the world. And when the clouds of envy, and hatred, and persecution shall have rolled away, and when the future historian shall trace to their source the many streams that have united together to form the millennial sea of peace, it will be conceded that a stream of powerful influence has flown down from the mountains of Israel.

In a recent magazine article written upon the so-called "Evil of Mormonism," the writer said: "We must first admit and understand the inherent power of Mormonism, before we can cope with this religion. The energy and zeal put forth by the Mormon Elders ought to put to shame any Christian denomination in the world." This is said, and yet they have only commenced to learn what a great work is being done by the Latter-day Saints.

I bear my testimony to you who have

made great sacrifices, to you who have performed many noble deeds, and to the Elders in the world laboring for the spread of truth, that these actions and deeds will not fade away in the gray mist of the past and be forgotten, but they will rise like a glorious scroll upon the horizon of the future, and stand as a justification of the righteous and condemnation of the wicked. I feel strong in the support of my brethren and sisters and the Elders with whom I work. One young man, when he was told by his opponents that they were going to overcome the work with which he was associated, said, "How are you going to do it? We are here to work for it; we are here to sacrifice our means for it; we are here, if necessary, to die for it; how are you going to stop it?" With thousands of such men and women, and with God on our side, we will eventually be victorious. Even if assassins put such men to death, their death, like the guns of Concord, would send an echo round the world, and probably would be a more effective testimony than our preaching.

As there has been some voice, some word, some murmuring heard through the land against our prophet-leader, it is natural that his friends should rally to his support and give expression to their feeling. This morning, President Ben E. Rich bore testimony to the fact that he knew President Joseph F. Smith had his ears open to hear the voice of God, and was ever ready to heed the whisperings of the Holy Spirit. I want to bear my testimony to the fact that he also has his ears open to his fellow-men, and that he sympathizes with them. He has not forgotten, as others have often done, "That the love of the Lord and of man are one." When I stood here six months ago I had a rather heavy heart, because our mission was without a home. We had been forced to leave our headquarters because of the agitation then going on, and were obliged to take shelter with the conference president in a little room about 10x10. I thought I would appeal to the authorities of the Church and see if we could not get some aid to establish

ourselves firmer in the city of New York, where it was important that the Latter-day Saints should be well represented and established; but, I accidentally heard that the funds of the Church had already been so divided, there had been so many calls, that word had been sent out that improvements not already started should not be commenced during that year. Still I felt I must ask for aid, and I testify that my appeal received kind consideration, and five thousand dollars was given to us to make the first payment on a place we might call our own in the city of New York. Part of your tithing has gone there, my brethren and sisters, and I hope you do not regret it.

Last Monday I was in the city of Chicago. It was the first time I had the privilege of visiting the headquarters of the Church there, and while looking for the number I saw in bold letters across the front of a beautiful edifice the words "The Church of Jesus Christ of Latter-day Saints." I have seen many churches the last four years, but I had never before seen the name of Jesus Christ written across the front of any of them. We should feel honored in erecting churches to His name, and I trust a similar building may soon be seen in the city of New York.

Since we have been established in our own home, my notice has been called to a prophecy recorded in Nephi, 14th chapter, 10-12 verses. I hope you will read it, my brethren and sisters. It was a source of inspiration to me, because it describes the great struggle that you and I have to make. Nephi speaks of the great battle between righteousness and wickedness which should continue until there would be only two churches—the Church of God and the church of the devil; that the latter would have great dominions in all parts of the world, and that the Church of the Lamb of God should also be upon all the face of the earth, but its possessions would be small. Now, we have been gathering people from all nations, and no effort has been made until lately to obtain possessions, even small ones, in various

parts of the world. These have not been secured for the purpose of fulfilling that prophecy. Instructions on this matter did not come to us from the President of the Church; but the movement seemed to come as an inspiration, almost simultaneously in all parts of the world. When I asked President Smith a year ago, as I was returning to my mission, if he had any counsel to give me, he said: "You have our confidence, and the time has come when men must go out into the world and live near enough to the Lord that they can receive their inspiration from Him, and build up Zion wherever they are called to labor, without the personal assistance and continued counsel of the general authorities of the Church." I testify that this desire to have places of our own in the world has burned in the hearts of the Saints, and it has been forced upon the Mission Presidents, until now from Norway and Sweden, from England and Denmark, from the islands of the sea, and from all parts of the United States, we hear reports that they are established upon their own ground. I thank the Lord we now have a place we can call our own, and we feel that Zion is becoming more firmly rooted. When I read this prophecy recorded in the 14th chapter of Nephi, I thought that possibly the prophets of old even saw this little work that we are doing. What a glorious thing it is to join with the Prophets of old fulfilling their words, and accomplishing the purposes of God.

My brothers and sisters, there is, it is true, some agitation throughout the country against us, and many things are being said to injure our reputation. But why should we worry about our reputation? Let our anxiety be for our characters. No one can soil my character but myself. No one can soil the character of the Church of Jesus Christ of Latter-day Saints, but the characters of its members may be soiled by their own misdeeds. A short time ago I read in the New York Herald the statement that after all that had been written and spoken, there was no source to which a

scholar could go to get reliable information in regard to the "Mormon" people, because that which had been written had been blackened by prejudice or colored by zeal. I was glad that I could answer the writer by saying: There is one history written that zeal cannot color and prejudice cannot efface. That history has been written with the iron pen of industry. Its scroll has been rolled out from Canada on the north to Mexico on the south, covering like a beautiful veil the great desert of America. That history has been engraved with winding streams, checkered fields, and fruitful gardens. It has been illustrated with great cities, nestling villages, and happy homes. It is vitalized and vivified by hundreds of thousands of happy men and women, rejoicing in the blessings of liberty and an intelligent faith in God. And this history will live, while yellow journalism will die and be forgotten. The men and women who have written this history will be remembered and honored by thousands who reap the fruits of what they have sown, while those who have vilified and persecuted them will go down either to disgrace or oblivion.

God grant that we may live up to the high ideals that have been given to us, that we may be able to preserve the heritage that has been intrusted to our care, and bequeath it, not lessened, to those who may follow after us. I ask it in the name of Jesus Christ. Amen.

## ELDER BRIGHAM H. ROBERTS.

I am going to ask you to listen to a few passages of scripture.

"The heavens declare the glory of God; and the firmament sheweth His handiwork.

"Day unto day uttereth speech, and night unto night sheweth knowledge.

"There is no speech nor language where their voice is not heard.

"There line is gone out through all the earth, and their words to the end of the world."

Such is the language of David, Prophet and King of Israel.

"There is a spirit in man; and the inspiration of the Almighty giveth them understanding."

That is Job.

"For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

Such is the language of the chief of the apostles in the dispensation of the meridian of time.

"For God speaketh once, yea twice, yet man receiveth it not.

"In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed;

"Then he openeth the ears of men, and sealeth their instruction."

That is Job again.

"And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the Lord talked with Moses.

"And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshiped, every man in his tent door.

"And the Lord spake unto Moses face to face, as a man speaketh unto his friend."

All these examples of revelations from God to man are from the Old Testament. If you turn to the New Testament you will find that all these modes of revelation are to be found upon its pages. I will read one or two passages from the New Testament.

"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead;"

Such are the words of Paul, the apostle of the gentiles.

"And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him [that is, unto John the Baptist, who was to be a witness that Jesus of Nazareth was the Lamb of God, the Redeemer of the world; hence it was for him that the heavens were opened]. and he saw the Spirit of God descending like a dove, and lighting upon him:

"And lo a voice from heaven saying, This is my beloved Son, in whom I am well pleased."

Again, referring to Stephen at the very moment of his martyrdom:—

"But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God.

"And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God."

You who have followed me in the reading of these passages of the scripture, have doubtless already concluded in your minds that it is my purpose to call your attention to the various modes through which God reveals Himself to the children of men. You will observe that the first passage that I read calls attention to that species of revelation that is made known through the works of nature. "The heavens declare the glory of God." I presume there are no people living now or in past times but must have been impressed to a greater or less extent by that revelation which God gives of Himself through His works. Not only Christian people, but the Mohammedan, the Buddhist, the Deist, are all impressed by that magnificent revelation of God's power and glory which may be seen in the magnitude of His works. The Deists, are of opinion that this revelation is all-sufficient as a foundation for natural religion. One high in authority among such people has declared that the wonderful structure of the universe and everything we behold in creation proves to us better than books can the existence of God, and at the same time proclaims His attributes. "It is by the exercise of our reason," he continues, "that we are enabled to contemplate God in His work and to meditate His ways. When we see His care and goodness extended over His creatures, it teaches us our duties towards each other, while it calls forth our gratitude to Him."

But great and magnificent as is this revelation of God's glory and power through His works, it is inadequate to meet all the requirements of man. There are great questions that the stars cannot answer. There are great problems that this world of ours cannot solve. I ask the question in the presence of this great revelation that comes from God, through nature. Whence is man, and the purpose of his existence? And the stars give no answer to that question. I ask the question, What is the purpose of human

existence? And nature gives no reply. I ask the question, What is the end of human existence? And from nature there comes no satisfactory answer. So that this revelation through nature, however splendid it may be, is not sufficient for guidance to the children of men. So say the Christians of all sects. They hold that something must be learned more than can be learned through the revelations of nature. Hence they accept the revelations that come through the scriptures.

I desire to call attention to Christian faith on this point, and I desire also to expound our faith, if I can, upon this great subject.

Christians are pretty well united in believing that there is a revelation of God through nature. They accept all there is in this revelation of nature, and in addition to that they believe that God is manifested in the history of the world. So also do we. They believe, too, that there is a revelation from God through the human heart. So do we believe "there is a revelation in the intelligence that is in man. The Christian world also believe in special revelations from God—revelations through inspiration, such as Job speaks of when he says that there is a spirit in man and the inspiration of the Almighty giveth them understanding. This is the kind of revelation which has produced the scripture. Men spake, in olden times, as they were moved upon by the Holy Ghost, and what they said under such circumstances became the word of God, the will of God: and being reduced to writing and treasured up by the people, it has come down through the ages as holy writ. I say, all the Christians believe in that kind of revelation. So, too, do we. But there is a difference between our faith in respect of this class of special revelation and the belief of the various divisions of Christendom.

I count myself happy that in consequence of the recent interest awakened on the subject of revelation we have in our city an utterance of the Christian belief upon this subject. A prominent minister of our city has set forth,

not only the views of the particular church of which he is the pastor, but also the views of the whole of Christendom with reference to this subject of revelation. I do not refer to his discourse with any intention of entering upon a controversy. Far be that from me. I would not for the world, if I can help it, challenge the correctness of anything that may have been said by our fellow Christians. I do not feel antagonistic toward them. I am a man of peace. But this particular discourse has afforded a good opportunity of placing in contrast our beliefs on the subject of revelation with the beliefs of the world, and I use it merely for this purpose. Sometimes, you know, we can appreciate things better when we see them in contrast than in any other way.

And now in regard to special revelation by inspiration, whence comes our scriptures. This Christian teacher has this to say about it:

"We are not only at one in gratefully receiving such scriptures as the faithful record of God's gracious revelations and the sure witness of Christ, but we are equally at one in denying that any such record or unveiling of the divine will has since been given, or ever will be given, for the guidance of mankind."

Why should such a conclusion as that be reached? When the great apostle of the Christian dispensation, unto whom Jesus had said: "I give unto you the keys of the kingdom, and whatsoever thou shalt bind on earth shall be bound in heaven,"—when this man, clothed with the Holy Ghost, stood before the multitude in Jerusalem, and they said unto him, "Men and brethren what shall we do?" He gave this memorable answer: "Repent, and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Now mark you: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

If Peter had designed to make this

promise of the Holy Ghost universal, I cannot for the life of me understand what language he could have used that would have made the promise more universal than the language he did use. This promise of the Holy Ghost, given as a result of obedience to the gospel, was to them, to their children, and to all that were afar off—a hundred years off, five hundred years off, five thousand years off—to all unto whom this message of repentance shall come this promise is made. Very well. How did we receive the scriptures? "Holy men of God spoke as they were moved upon by the Holy Ghost," that is how we came by the scriptures. "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." Now, if people are receiving the gospel today, I hold that they are entitled to the fulfilment of the promise that they shall receive the Holy Spirit—the power by which the scriptures were written. And hence our friends are confronted with the choice of one of two propositions; either they must say that men no longer receive the Holy Ghost, when yielding obedience to the gospel, or else they must say that the Holy Ghost has lost His power to reveal the will of God to man. To say that, in my judgment, would be blasphemy. We Latter-day Saints do not say that. On the contrary, we say that this Holy Spirit possesses all His powers, and those who receive that Spirit receive His powers and can exercise and enjoy them.

Again: All Christians, together with ourselves, recognize that God manifests Himself through mighty works, called miracles. Yet listen to this discourse I am quoting on that mode of revelation:

"While Christians are virtually at one in recognizing these invasions of the Divine will, they are well nigh as thoroughly agreed in denying that we have good reason to expect the continuance of such marvels."

Why? Whence came the miracles of scripture—the healing of the sick, prophecy, speaking in tongues, the interpretation of tongues, the gift of knowledge? They came from the pos-

session of this same Spirit and power. This power, which is imminent in nature, which fashions and molds matter as God wills—whence comes it? It comes from the possession and operation of this Holy Spirit. I repeat again, that to deny to that Spirit the powers He is accredited with in scripture would be blasphemy. To deny Him His power would be to say that He was as salt that hath lost its savor.

In common with our fellow Christians we believe in that mode of revelation by which men of God, such as Moses, Isaiah, Jeremiah, Peter, John, Paul, and the rest of the names which blazon the pages of sacred history, rose to such high privileges that, like Moses, some of them talked face to face with God, as a man talks with his friend. But while the Christian world believes that such revelation as this obtained in the past, listen to what is said of it at the present time:

"Few Christians will deny that men of old had such revelations; few Christians will claim that we have reason to look for their continuance."

Another mode of revelation recognized by ourselves and also by the Christian world is the revelation of God through Jesus Christ. He is the crowning revelation; for in Him, in His person and character, was revealed the Divine. The Father was revealed through Him. He is spoken of as being the express image of the Father; and henceforth the world has a means by which they may know, not only the being, the existence of God, but the kind of being He is, namely, that He is the express image of the Lord Jesus Christ; for as the Son is the express image of the Father, so also the Father must be the express image of the Son. Concerning this, the discourse to which I am alluding says:

"All Christians believe in the incarnation. Very few believe that this revelation will ever be repeated in its objective form till time, as we measure it, shall end."

Well, no; the incarnation of the Son of God will not be repeated. He has obtained His body, and it has been

glorified through the resurrection from the dead, and has become as immortal as the spirit that inhabits it. There will be no reincarnation of the Son of God, it is true; but this will be true of the Son of God, if we may trust the scriptures to guide us: He will make a glorious reappearance in the world. You remember that occasion, do you not, when the disciples were gathered together on the Mount of Olives after the resurrection, and Jesus met with them. Presently, after giving His last benediction, He was taken up into heaven. Spell-bound by the beautiful sight of His receding form from earth to heaven, the disciples stood gazing up at Him, and as they did so two angels made their appearance and said to them: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." That kind of a revelation of Jesus Christ—His reappearance among men in His resurrected, immortal body of flesh and bones—that kind of a revelation of Jesus Christ is in the future for the world, though there may be no reincarnation of Him.

The difference between the Christian world and the Latter-day Saints respecting special revelations from God is this: The Christian world believe that such revelations took place in the past, but that they have not taken place since the close of the apostolic age; that miracles have ceased; that special inspiration has ceased; that God conversing with man face to face has ceased; and they have no hope of these glorious kinds of revelation being repeated in the experience of the world. The Latter-day Saints on the other hand state boldly to the world, and as I remember it, one of our articles of faith declares that

"We believe all that God has revealed, all that he does now reveal, and that he will yet reveal many great and important things pertaining to the kingdom of God."

I want to extend that a little and

say that we not only believe in the revelations that have been given, that are now being given, and that will be given in the future, but we believe also in all these modes of revelation—revelation by inspiration, by the manifestation of miraculous powers, by face to face conversations with God, and communion with Jesus Christ as a man might commune with his friend. And we believe that all these modes of revelation will continue. But we do not believe that the will of man will control in these matters. From some things that have been said recently relative to revelation one would reach the conclusion that because we have in our midst prophets and apostles, inspired men, God and angels and the Holy Spirit are subject to their beck and call; and because a man is upheld as a prophet of God some people seem to suppose that he may enter the presence of God when he will and talk with Him face to face; or, that by his summons, a prophet may bring angels to his side at his own sweet will! Not so. These divine things are under the control of the Lord Almighty, and He will reveal Himself when and in whatsoever mode seemeth Him good. Do you not remember the scriptures which clearly indicate the correctness of the view I state upon this subject? where it is declared that unto one is given by the Spirit the Word of Wisdom, to another the word of knowledge, to another the gift of faith, to another the gift of healing, to another the working of miracles, to another prophecy, etc., the Lord dividing to every man severally as He [the Lord] will—not as man might will or choose. So that the times and modes of revelation are in the hands of God; our faith is simply this: that the Lord reigns supreme in heaven, aye, and on the earth, and whenever His work requires that His hand should touch it and guide it He will inspire His servants to take the course that is necessary to conform His works to His will. If it be necessary to send from the presence of His throne an angel, clothed with power, might and majesty, to stand in the

presence of prophets and apostles, to make known a divine purpose, the sovereign will of God is sufficient to order that to be done; and if it becomes necessary to summon a prophet into the presence of God to commune face to face with Him, then He will summon that prophet into His presence; or open the vision of His mind, snatch away the veil of the covering that at present separates us from God, and will commune with His servant as He did with Moses face to face—all according as God wills. That is our faith concerning revelation; and as the great Luther said of his faith at the Diet at Worms—"Here we stand; we can do no other; God help us." If God says, move forward, we will move forward. If He says, halt, we will halt. If He says, turn to the right or turn to the left, we will turn accordingly. And our faith is if we shall walk under the guidance of God no harm can come to us individually, nor harm come to the work of God. Only such things will happen as will tend to the progress of God's work, and the glorification of His name in the earth.

I do not know whether I am stating exactly your faith in these things or not, but this is my faith; and for the life of me I cannot understand how anyone, Jew or Gentile, Heathen or Christian, who believes in God at all can stop short of this perfect submission unto His will; which submission of the mind to God is alone true worship. Once admitting the great premise that God lives, that He is interested in human affairs, that He not only created but governs and controls this universe, it seems to me that after that the only logical conclusion for one who holds that faith is that if he receives a message from God, he will perform the mission that is given to him in that message.

Just a word or two in conclusion. We have spoken in this conference a great deal about the world hating us. I think sometimes we use the term without sufficient and proper modification. When Jesus said to His disciples:

"Marvel not if the world hate you. It

hated me before it hated you. If ye were of the world, the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

When the Master used that language I scarcely think He had reference to all the world, but only to those who were "wordly," to those whose hearts were set upon the things of this world, to those who were lovers of pleasure more than lovers of God, to those who were corrupt in their hearts; out of which conditions the Lord had called His disciples, and now in these days has called His people. When we say "the world hate us," let us not think that that means all mankind, but that it means the worldly portion of mankind, those who love darkness rather than light. Those whose deeds are evil. When we go to them with our message, it reprobates this part of the world for sin and unrighteousness; therefore they hate it. They hate the light, because they love darkness. But we shall find, I am sure, hundreds of thousands, nay millions of our Father's children who do not and who will not hate us; but who will be responsive to the message that we have to declare to them. So that I am of opinion that we should keep this modification in our minds that it is the worldly that will hate us, while those who are honest in heart will be responsive to the testimonies that we have to bear. I remember with what supreme confidence President Brigham Young relied upon the operation of the Spirit of God upon the minds of people. He said on more than one occasion that no man had yet so much as heard of the Book of Mormon but what the Spirit of the Lord whispered quietly to his soul that that book was true; no man had so much as heard of the Prophet Joseph Smith but what the "still small voice" whispered to him that he was a true prophet.

The exact words of President Young on this subject are as follows:

"Nothing short of the Holy Ghost will do us any lasting good. I told you, in the beginning of my remarks, the truth as it is in heaven and on the earth, as it is with the angels, and

with prophets, with all good people, and with every sinner that dwells upon the earth. There is not a man or woman who on hearing the report of the Book of Mormon but the spirit of the Almighty has testified to them of its truth; neither have they heard the name of Joseph Smith but the Spirit has whispered to them 'He is the true Prophet.'

It is the spirit which is invisible to the natural mind of man, that produces effects apparently without causes, and creates mysteries, marvels, and wonders in the earth. These things we behold, but we cannot with the natural mind account for them, nor divine their ultimate end."

(Discourse by Prest. Brigham Young, June 13, 1852. Deseret News, Vol. 4, No. 6.)

I believe that doctrine, and it ought to be a mighty source of encouragement to the Elders who are preaching the gospel among the nations of the earth. They toil and labor, they distribute tracts, they try to make their voice heard in the midst of the world's clamor, and they may think from surface indications that their labors are vain, that their voice is lost as though they were crying in a wilderness. Not so; but as they speak in halls or crowded thoroughfares God's Spirit bears witness to the hearts of those at all susceptible to its influence in testimony of the truths uttered; and it will be because the world rejects that testimony which comes to their souls that there will be condemnation for them,

and not because they have rejected the words spoken by the Elders.

Both we ourselves and the world stand in the presence of this enfolding influence and power of God's Holy Spirit—the spirit of revelation. Our lives through the gospel may be made to touch the life of God, and by touching the life of God partake somewhat of His qualities; have brought into our lives some of His divine powers, by which at least we may know the truth and rejoice in it. And though "the world"—regarding "the world" in the light of my suggestion—may hate us, let us see to it that we do not hate the world. We may dislike their acts; we may not be able to look upon their actions with the least degree of allowance; we must say that their actions are wicked and that they and their actions are ungodly; but after all, they are the children of God, though they have wandered far from Him, and it is our mission to send forth the voice that shall call them back, to stretch out a hand that shall lead them into the fold. Such is the spirit of the gospel as we have received it, and such our faith in the revelations of God. The Lord bless you. Amen.

The choir sang the anthem, "Song of the Redeemed."

Benediction by Patriarch John Smith. Adjourned till 10 a. m., Sunday, the 9th.

## THIRD DAY.

Sunday, April 9, 10 a. m.

The choir and congregation sang the hymn which begins:  
We thank thee, O God, for a Prophet  
To guide us in these latter days;  
We thank thee for sending the Gospel  
To lighten our minds with its rays.

Prayer was offered by Elder Collins P. Hakes.

The choir sang the anthem, "Awake ye Mortals."

PREST. JOS. F. SMITH.

Attendance Exceeding All Previous Conferences, an Evidence of Increasing Faith.—Blesses All Who Desire to Do Good and Establish Peace.—Strong Declaration of Loyalty to the Nation and to the Government.

I would like to say to this vast congregation that I am delighted to see you here and to note the interest which is manifested by the Latter-day Saints in this conference. I sincerely hope that the same calm, peaceful spirit which has pervaded the meeting hitherto will continue to be with us until the close of this seventy-fifth anniversary of the organization of the Church. Let every man and woman holding a membership in the Church exercise that faith which it is their right to exercise, and let them remember that the Lord hears and answers the prayers of those who petition Him in faith, nothing doubting, for the peaceable influence of His Holy Spirit, for the light thereof to shine upon their understanding, and for the strengthening of their good resolutions to serve God and keep His commandments. Thus far I do not think this conference has been surpassed for the number of those in attendance, and for the warmth of fellowship that has been manifested on the part of all that have assembled here. I pray God, my Heavenly Father, that this spirit of union, fellowship and love may continue to the end of the conference, and that this spirit may spread to the uttermost bounds of the Church, that the people may be renewed, strengthened, built

up, and established in the truth of the Gospel of the Son of God.

I feel from the depths of my heart to bless the Latter-day Saints, and I cry for blessings upon the heads of all people who have in their hearts a desire to do good and to establish peace and goodwill among the children of men. I pray not only for the prosperity of Zion, but for the prosperity of our nation. We must always bear in mind that we are not only citizens of the Kingdom of God, but we are citizens of the United States, and of the states in which we dwell. We have ever been loyal both to our State and Nation, as well as to the Church of God, and we are at the defiance of the world to prove to the contrary. We have been willing to fight our country's battles, to defend her honor, to uphold and sustain her good name, and we propose to continue in this loyalty to our nation and to our people unto the end.

Now, I did not design to speak this morning. May God bless you, May peace dwell in your soul. May the love of God pervade your hearts and minds. May light and truth shine upon your understandings. May wisdom be given unto you. Be prudent in all your acts. May you be devoted to the cause of Zion and to the upbuilding of the Church and people of God throughout the length and breadth of the land. Let every officer of the Church be loyal to his calling, loyal to his people, and loyal to everything that is good, pure, noble and godlike. Let no man shrink from his duty for fear of consequences, nor from the responsibility that rests upon him by reason of the calling which he has received through the holy Priesthood. Let us remember that the Gospel has come to stay, and to be preached to every nation, kindred, tongue and people. We have ourselves and mankind to save from the errors and sins of the world, and from those evils to which men are

prone, that they may come to the marvelous light of the Gospel of Christ and be made free from the law of sin and death, in the glorious liberty of the children of God. May He bless you, and may peace abide in your hearts, is my prayer, in the name of Jesus, Amen

#### HYRUM M. SMITH.

Evils of internal dissension.—The instigator of crime as dangerous as the criminal.—President Roosevelt's courage, and honest policy.—God will vindicate His people.

My brothers and sisters, the meetings of this Conference, so far should have brought to the hearts of all present unlimited joy and satisfaction, in seeing the unity with which the Latter-day Saints have come together and transacted the business pertaining to the Conference. In the opening remarks of President Smith, he made use of that simile of the Apostle Paul, wherein the Church of Christ is likened to the perfect body of a man—a man in whom the mental faculties and the physical powers are in harmony; one without blemish. You know that when a man is at war with himself, when the flesh wars against the spirit, when the yearnings and the great desires of the heart are denied by an inexorable will, there is internal strife, and that individual, if he be conscientious, suffers the fiery pains of a living hell. And as with a man, so with a family. If in a family there is strife, quarrelling, false accusation, partiality, we know what the inevitable result will be, unless it is checked. As in a man where this internal strife exists, if it be not checked, distress must follow, so if these conditions are not checked in a family, it means the disintegration of that family, and the scattering of its members. So in a community, or in an organization, or in a church; if the members thereof are at war one with another, if they are not in harmony, if they are divided, if they are contentious, then, unless these conditions are changed it is but a short time until the organization, or the community, or the church, or the state, or the nation, is dismem-

bered and destroyed. It was this condition which disrupted the French people to such an extent. It was their civil strife and fratricidal revolution, wherein they fought and slew one another, wherein the blood of noble and peasant flowed until the people grew weary with the bloodshed. The same thing also distracted our own great and glorious country during the civil war, wherein citizens of the same country, who had previously fought shoulder to shoulder against a foreign power, were themselves found in deadly strife. There is no telling what might have happened—worse than did happen—had it not been that the eye and the hand of God were over this goodly land, wherein He raised up a man, whom I verily believe was inspired to guide the ship of state, that it might not be broken to pieces on the shoals and rocks of slavery and secession. I believe Abraham Lincoln was raised up to do God's will.

I have rejoiced in hearing the patriotic sentiments of the brethren who have spoken, showing forth their love and loyalty to the country of which we form a part. I, too, love my country. I know that the Latter-day Saints love this nation. However, I see dangers today in this land of freedom and liberty, just as there have been dangers in our midst in times past. There are those who abuse the great privileges of freedom and liberty, and who prostitute the powers and talents God has given them, and use them to the hurt of their country and its people, rather than to the good and blessing of the land and its inhabitants. Abraham Lincoln, the man who held together our country, through whose wisdom the men of the north and the south were again united in the bonds of brotherhood, was put to death by an assassin. Of course, he who committed the rash deed was put to death also; but I ask you, were the ends of justice met when the murderer was himself put to death? Was the life of the one equal to the life of the other? Not at all. The ends of justice were no more met when the slayer of Abraham Lin-

coln was put to death than recompense would be made if the combined debt of the world were to be paid with a counterfeit penny. Another of the noble sons of America who stood at the head of the nation, James A. Garfield, was likewise slain by the hand of an assassin, and this assassin also was put to death. But was the country and the people compensated for the loss of President Garfield by the death of his slayer? No. And in later times, so recently in fact that it still brings sorrow to our minds when we think of it, another president of the United States has been slain by the hand of an assassin, who was promptly taken and executed for the crime. But I ask you again, Was recompense made in the death of this man? Put the life of this foreigner anarchist, this man with the unpronounceable name, in the scales with the life of William McKinley, whom he slew, and would the scales of justice be balanced? Not at all.

These men were the assassins, but, in my estimation, they were not the real murderers. The real murderers are still at large, and still have influence among the children of men. Who are they? They are men who live in this country of freedom, who have vouchsafed to them every privilege of liberty, and who pervert these privileges. Some of them edit newspapers, some occupy pulpits, and some speak from public platforms; they are the artists who picture noble men before the community as fiends incarnate; they are writers who describe them as being monsters, as being wicked, cruel, ambitious, as men reaching out to rob the poor, to oppress mankind, and to have flow into their own hands the proceeds of the work of the laborers. Christ said upon one occasion that he who looketh upon a woman to lust after her has committed adultery already in his heart. I say that the man who looks upon another with murder in his heart, and who, by speaking and writing, incites the feeble-minded and vicious to strike the blow which takes from the country her noble men whom they hate, is in fact the murderer. Such men

commit murder in their hearts, and they are no less murderers than they would be if they committed the deed itself. So with the man who covets that which does not belong to him; in the court of Almighty God, he will be deemed a thief, just as though he put forth his hand and took that which belonged to his neighbor. And when the Lord, in His courts on high, dispenses strict justice, these ignorant, foolish or vicious individuals who have been induced to take the lives of good men, through the lies that have been circulated about their victims, will be found no more guilty than will those who commit the murder in their hearts, and whose writings, speaking or pictures have incited the criminals to strike the deadly blow. This is what I believe. Today, in our land of boasted freedom and liberty, whenever the President of the United States attends a public function, or goes abroad, he must needs be surrounded by a corps of secret service men, detectives and policemen, who watch him and everyone who comes in contact with him, and look for suspicious characters. Why? Is it because President Roosevelt is a coward, that he dare not go abroad without being protected thus? No; no man will say that the hero of San Juan hill is a coward. No man will say that one who boldly, and almost alone, stands out against the oppression of the people by wicked men and by trusts, is a coward. No man will say that President Roosevelt is a coward when he dare stand unswayed against the combined cry of tens of thousands of men and women incited by prejudice. He is not a coward; he is a brave man. But because there are those in the land who, enjoying the liberties of a free country, describe and depict him as being ambitious, desiring to be an emperor, and wear a crown; because there are men who use their talents in cartooning him thus, representing him to be an oppressor of the people and criminal in his desires—these men, through their writing and speaking from the platform and the pulpit, have made it necessary that the President of the United States,

brave though he be, must be surrounded by a corps of secret service men, night and day, in order that his life may be preserved. I say that those who make this necessary are criminals. Why do not men use the gifts God has given them in portraying before the country the virtues of their fellow men, in magnifying their good deeds, and in imputing to their honest purpose good instead of evil? Why do they not magnify honorable men in the eyes of their fellows, rather than exaggerate imaginary faults, and arouse hatred in the hearts of the ignorant against men whose lives are spent in behalf of the people and in defense of righteous laws and justice?

My brethren and sisters, there is but little true justice done among men in this day and age. The laws that men make are necessarily human, and men will err; but, in the day of God's judgment absolute justice will be done. Then it will not only be the acts of men that will be taken into account, but it will be the thoughts and intents of their hearts that will also be considered when they are judged. When men in the court of Almighty God are so judged and found unworthy, and they are shut out from the presence and love of their Father, there will be no need then to argue with them as to the truth of hell fire; they will know it without argument, you can depend upon it.

Well, we believe that in President Roosevelt we have an unprejudiced friend; and we know that in the Latter-day Saints President Roosevelt will find loyalty to the government and the greatest friendship toward him. There are no people in the nation more friendly to him; and they will remain so just so long as he remains true to the cause of humanity. Furthermore, we will continue true to Old Glory, and to our glorious country, even though all the world should prove unjust to us. We are a true people. I believe that President Roosevelt is a man who has the courage of his convictions. He is fairly well acquainted with us, and he is not a man that is moved by public clamor or pre-

judice. I believe that he will honestly and truly stand by his great policy of a "square deal to all men," and that he will accord us our portion of the "square deal." I do not believe he is the weak and vacillating man that a predecessor of his was who, knowing our condition, said, "Your cause is just, but I can do nothing for you." I believe he is a man who, so long as he believes our cause is just, will be willing to do something for us. We assuredly will do all we can to sustain him, and all other good men. I believe these are the sentiments of the ten thousand Latter-day Saints who are gathered in this building today. I believe they are the true sentiments of every member of the Church, and we will demonstrate it in the future, as we have done in the past.

May God bless us. May the Church of Christ never be less united than it is now. Like the nation of which we are a part, we have gone through trials of internal strife, but we do not have them now. In early days, in our weakness, we saw the witnesses to the Book of Mormon, who had stood shoulder to shoulder with the Prophet Joseph Smith, turn away from him, and oppose him. We have seen his counselors leave him; we have seen members of the Quorum of the Twelve Apostles leave the Church and lead away many others. That was our internal struggle, but we have overcome it. It has been proven that God is over us, and He will not permit internal strife nor external persecution to destroy His work in the earth, no more than He permitted civil strife to destroy this great country, over which He has had His all-seeing eye from the very beginning. Let men do what they will; let those whom Elder Rich dignified by comparing them to the wolf (to my mind you could compare them more consistently to the penny fice, which makes only a noise) howl all they will, we will go right straight along, doing the will of Almighty God, and He will justify and vindicate us in the eyes of men, in His own due time. God bless you, my brethren and sisters, and make you

ever as faithful and even more faithful than you are today, is my prayer in the name of Jesus. Amen.

ELDER L. W. SHURTLIFF.

(President of Weber Stake.)

My beloved brothers and sisters, the few moments I shall occupy this morning, I trust that I shall have the Spirit of the Lord to direct me, as it has directed all of the speakers during the Conference. I have attended a great many conferences of the Church, and I feel that this is the best one I have ever had the privilege of attending. I rejoice exceedingly in the truths of the Gospel, and in my association with the people of God in the last days. It has been my good fortune to be associated with the Latter-day Saints all the days of my life. I have been personally acquainted with all of the Presidents of the Church from President Young down, and have served upon missions under all of them, and I thank God this morning that I can bear testimony that they have all been men of God, filled with light and intelligence and the revelations of heaven to guide His people on earth. I am thankful that I live in this glorious republic, that I was born in this nation, that my forefathers fought in the Revolutionary war. I am thankful for the liberty that we have in this great nation; and although my life has been spent with the Latter-day Saints, sometimes in darkness and difficulties, yet there has always been brightness to those that were filled with the love of truth. I am thankful to see this vast assembly come here to worship, and to hear the word of the Lord. We have already heard it, we are hearing it from day to day.

So far as the people are concerned over whom I have the honor to preside, in the Weber Stake of Zion, I will say that we have union, fellowship and love for one another and for those that lead Israel. There may be a few, and they are very few, that feel differently, but I tell you that the Latter-day Saints do support the authorities of the Church. They pray for them and sup-

port them in every way, and we are united in this. We have no fear about what shall be done with the tithes and offerings that are placed in the hands of the Trustee-in-trust. I believe that the Latter-day Saints who pay their tithes and offerings are not the ones that are finding fault, but it is those that have done little or nothing in this direction. I trust that we will be loyal to the servants of God. We know that God has inspired them to lead Israel, and we have full confidence in them, it matters not what the world may say concerning them or the people of God. The Church of Christ will go forth in great earnestness in the earth, and there is no power that can stay it. From time to time men may rise up and think they can do something that will retard the progress of the work of God, but they will fail, as they always have. Those that have been long in the Church know how frequently men have come forward and said, "We will show you the way;" but they have utterly failed.

God bless Israel, and especially our leaders. I know that Joseph F. Smith is a prophet of God, I know that his counselors are men of God also, and also the Twelve Apostles, and the others whom we have sustained, and we will continue to sustain them whatever the world may say regarding them. God help us to do so. May Zion rise and shine. May we still feel able to maintain the right and build up and strengthen the weak in all parts of the land. God bless you and all Israel. Amen.

ELDER JESSE N. SMITH.

(President of Snowflake Stake.)

Brothers and sisters, I feel that I am one of the least among you; but notwithstanding my humility and my nothingness, I have received a witness of the truth of this work. I can relate how it happened that my lot was cast among the Latter-day Saints. I do not suppose there was any natural goodness about me to boast of, but I had very choice parents, and they had a great interest for me, as I have discovered,

and I revere them. If any of the fathers have wayward sons, probably if they will take the course that my father took, they may be enabled to interest those sons in this work. My religious impressions commenced from my earliest childhood. My father seemed to make his religion first and foremost. He attended very strictly to his family devotions. He did not seem to be hurried. At evening he read from the Scriptures, he and my mother sang, and we had family prayers. My religious life, I may say, my testimony, dates from these things. My father soon passed away in death, but I can never forget him. I felt that he was a minister of God. I lived in very great poverty, in much humility, privation I may say. I was taught early to pray, and I understood the meaning of those words in the Lord's prayer, "Give us this day our daily bread," because we did not have much laid by. When I was enabled to go to school, there were no free schools then; contracts were made by the parents; and I had a very meagre supply of books, almost none at all. I heard that they were using the Book of Mormon in the schools, so I took my father's Book of Mormon with me. It was the first edition. Our honored Patriarch was in that class with his Book of Mormon: young Joseph Smith, the son of Sidney Rigdon, the son of William Marks, and the son of Peter Haws were also in the class. I was in good company, but they all had books of the second edition, with new and beautiful binding, and I felt I was a little behind them. As I was going to school one morning, and passing the Prophet's place, he was walking in the garden, and he answered my salutation. I think he would answer a child's salutation just as readily as that of a grown person. He came up to the fence and spoke very kindly to me. He said, "You are going to school?" "Yes." "What book do you read in?" "I read in the Book of Mormon." "Come in here." I passed in at the gate and he made me a present of a Book of Mormon of the new edition, with the beautiful binding. I could then hold up my head with the

others of the class. He gave me this injunction: "Read it in school and read it at home." I have done so. I believe the Book of Mormon. I have believed it from my childhood. I have been a great reader, but it is to me the most interesting of all books. I felt that that was the greatest treasure that could be bestowed upon me. And when I read that David Whitmer, one of the witnesses to the Book of Mormon, and his family, had a superstitious regard for the sacred record that was in his keeping, and they felt that no harm would come to them while they were the custodians of that record, I could comprehend that. My family have almost the same feeling for the sacred volume that was presented to me by the hand of the Prophet Joseph Smith. In traveling around among the people as a missionary, which I do considerably, I find many young people just starting out in life. I call on them in their humble homes. When I find the Book of Mormon on their shelves and see an indication that it is read and considered, I feel thankful, for I have a sort of testimony that in that home there will be no family jars and no seeking for divorce. I have looked after these things in a humble way. I find that there is power in this Gospel, and that the faithful and the true believers are favored of God. Peace, blessed peace, comes to their homes. Their homes are homes of faith and prayer, and the Christian virtues cluster around their family altars.

I thank the Lord for what I have received in the Gospel; chief of all, that I have received a degree of faith, blessed faith. I have been free from doubt. At the death of the Prophet and Patriarch, the people for a moment seemed helpless, and there sprang up many aspirants, who sought leadership and dignity and honor in the Church; yet I was blessed, I had no doubt, and I realized that the Twelve were the men to look to. It was given me of the Lord. Fortunately I was present at that wonderful meeting where President Brigham Young spoke with the voice of Joseph Smith, and I heard that familiar voice. That strengthened the testi-

mony of many. It was most wonderful. That voice which, as was said of the blessed Redeemer, spake as never man spake! I sincerely hope to remain faithful to this cause. It has not been difficult for me so far. I hope I may have grace and the favor and blessing of the Almighty to continue.

The people where I live are not numerous, but I believe that, almost universally, they are content and satisfied. They sustain the authorities of the Church in word and in deed, and they are greatly blessed. I think it very unfortunate to be discontented, to be an agitator, to delight in turmoil, to seek to stir up strife. I think there is far more happiness, there is far more opportunity to be of help to our fellow-men, to be conservative in our feelings and in our spirit, and help along, instead of trying to hold back. I regard it as the highest blessing to know the will of God and have a disposition to do it.

I pray that we may all be preserved in righteousness, that we may build up the kingdom of God, and bequeath the legacy of righteousness and good works to those who shall come after us. Amen.

President Joseph F. Smith arose and said, "Elder Jesse N. Smith, who has just addressed us, may properly be regarded as a modern Nathaniel—a man in whom there is no guile."

Elder John Robinson sang a baritone solo, "O Lord Have Mercy."

#### ELDER E. H. SNOW.

(President of St. George Stake).

My dear brethren and sisters, I appreciate very much the opportunity given me to report the condition of the people in the St. George Stake of Zion. Ours is a stake of magnificent distances, requiring about eleven hundred miles to travel, all by team, to reach the people. There are twenty-two wards, most of them small. We have no railroad, no corporations, and not much of the wealth of the world to worry us. The stranger says it is a God-forsaken country; but we do not believe him, for we know better. The Lord has justified the wisdom of the servants of God in colonizing this semi-arid region. The

early pioneers have nearly all passed away; but their sons and daughters have regarded the call of their parents as equally binding upon them, and they have remained in the country, and have toiled and struggled and wrung from the elements a fairly comfortable subsistence. There is an affection in the hearts of the people for the sands and the rocks that have developed strength in them. After all, our best crop has been men and women. We have been engaged in building extensive canals. The river has washed some of our land away; and one canal, at an expense of one hundred thousand dollars and ten years in building, has just been completed and water turned upon the land. Another reservoir scheme has been perfected, and we are getting this spring, for the first time, the benefits of that enterprise. Years ago we had plenty of rain, but for the last fifteen years there has been drouth. During the last winter, however, the rains have come up from the Gulf of California and settled down over the rim of the basin, and we have had rain, and rain, and glorious rain. We have not had such rain for twenty years. So we are happy, we are hopeful, we are contented, we are united. I need scarcely say to you that a people who have remained loyal to the country to which the servants of God called them, are still loyal to the servants of God.

Personally, I feel well in the Gospel. Like Elder Ben E. Rich, I can say that there never was a time in my life when I was so well satisfied with the Church of God and the administration of His servants as I am today. I rejoice in the fact that I have a testimony for myself that this is the work of God. I hope I shall always prove true and faithful to it; for I can conceive of no worse spectacle than for the Saints to tear down the work of their fathers. I have rejoiced in the spirit of this conference and in the spirit of the brethren who have spoken. I testify that this spirit is of God. I pray God to bless us as a people, especially the young, that we may be true and faithful, and that the spirit of this conference may go as a great ground swell and penetrate throughout the length

and breadth of the land, and stir up the souls of the people of Zion unto faithfulness, to seek God and keep His commandments. Amen.

#### ELDER J. GOLDEN KIMBALL.

I very much desire to say the right thing at the right time. I may possibly speak by parable. Now, I intend to say just what the Lord will help me say. One parable is that I do not want a rosewood casket. I am willing to be buried among the people in a plain casket, and all I want inscribed on the headboard of my grave is that I have been true to this Church and to the Priesthood of God, and have walked in the footsteps of my father.

I once read a beautiful article about anvils and hammers and I copied some of its sayings; but I have never used them, although I have carried the copy until it is nearly worn out. I now quote as follows: "Every man in the world who gives blows must take blows, and until a man becomes as good an anvil as he is a hammer he fails to be thoroughly fitted for his work."

I was born in this Church, and if there is any one thing that I am proud of it is that I am a member of this Church. You Latter-day Saints know well how proud I am of my parentage. When I stop believing in my father and mother, I will stop believing in the human family; for where they go I want to go. I love this work. I may not love it quite so well as some men do, but I hope I will always be given the credit of having integrity, and support and sustain the Priesthood of God.

I will tell you how I was brought up, and then you can make some excuse for my general makeup. A lot of us boys used to meet up in the Eighteenth ward, right where now stands the Lafayette school—that beautiful building which cost over \$170,000. I was educated in a very small building on the same block. We had a brother that was somewhat of a general, and he trained us boys—that is, when father was away. He would get us behind

the barn, where no one could see us; then he would put a chip upon one of our shoulders and tell one of the other boys to knock it off, then we would fight. That was part of the training he gave us, and when we asked why he did it, he said it makes you tough. My father had a great garden and it was fenced in by a six or eight foot stone wall. Father told us we couldn't have any of the fruit, so we got it anyhow, and I will tell you how we got it. This same brother of ours, took one of the boys and dangled him over the wall with a rope, and he loaded his shirt bosom and pockets with apples. One time, Father Tucker, the gardener, got after him with a willow, and lambasted him. Brother said that would make him tough. Now, I have a little boy—my oldest son—and when he was a child we always made him give up to every neighbor's boy that came in our home. These are parables that I am telling you now. We kept that up until he thought he had to give up everything in the world, and it made rather a coward out of him. He went to school, and the boys found out they could whip him; and they did so, until I told him that if he didn't take his own part and fight, I would whip him. Not long ago he came home with his thumb out of joint, and, forgetting all about my religion, I said, Did you whip him? He said, yes. Then I gave him some fatherly counsel.

Now I grant, my brethren and sisters, that sometimes we have to endure, and I presume that if we live the Gospel of the Lord Jesus Christ we have to endure all things; but it requires a very prayerful heart to enable us to endure some things. I realize that the Congress of the United States, the president of the United States, and the committee on privileges and elections, have their duty to perform. I do not object to those things, for it is a doctrine of the Church that we sustain the law of the land, and we have done it, although we have fought valiantly for the principles that were revealed to the Prophet Joseph Smith; and I am proud that the people fought it out until it was

decided that some parts of our religion were unconstitutional and would not be permitted. But the thing that I object to is, for every little gutter-snipe that comes into the country to think that he can kick and maul and abuse us. I occasionally feel a little like Joe Rich did once when they abused his father, Apostle Charles C. Rich, who spent a great part of his life as a pioneer in that hard country of Bear Lake, who used to come over the mountains on snow shoes in order to attend conference, who used to grind his wheat in a little coffee mill in order to have bread, and whose wives and children lived in log houses with dirt roofs, for many years. Joe went down to a certain newspaper office and demanded retraction. He told them if they didn't retract he would turn the whole family loose on them, and that he was the smallest one in the family and the biggest coward. The retraction came. I am not saying this to be sensational; I tell you, if it were not for that man of God, Joseph F. Smith, restraining his children, and they being obedient unto him, there would be some men horsewhipped today. But, he is a servant of God. I have known him all my life. I have known every man who has presided over this Church from President Brigham Young down, and I know they have been men of God.

Now, I realize that every man who strikes blows for power, for influence, for institutions, for the right, must be just as good an anvil as he is a hammer. If he is not, he may properly conclude that he has no very important mission in the improvement and progress of the race. If private and instituted sin, error, prejudice and wrong would stand quietly and let us batter in their sides, or knock them down, reform would be easy; but they always object to this mode of treatment, and any man who attacks them must calculate on his powers of resistance, or his power to bear without flinching the blows he will receive in return.

We have no small mission to perform. I honor Joseph Smith the Prophet for his bravery, for his courage, for his

manliness. He had a message to deliver that was in conflict with sin and wickedness, and it came in contact also with all the man-made religious organizations of the world. But God had revealed it to him, and he would not deny it, though it cost his life. Do you think we can continue proclaiming this message—can we Elders continue telling the world that God did appear to Joseph Smith, and that He did reveal these things, and expect they will receive us with open arms? Never. But notwithstanding it is our mission to treat them kindly, to carry the olive branch in our hands, to preach the Gospel and to deliver this message. At the same time, brethren and sisters, we must have backbone. The people assembled here are those who generally attend to their duties, who go to quarterly conferences, and pay their tithing; but I tell you there are some people in this Church who do not pay their tithing, do not attend conference, do not listen to the words of the Prophets, and do not work for the salvation of the souls of the children of men, and they are the ones that are shaking in their shoes at this very time. I hope the ship will stop just long enough for them to get off. The door is wide open; and, as someone has said, "when you want to go to hell, black your boots and go like a gentleman." If I leave this Church I hope I will have manhood enough to leave it like a man, and not be a traitor and fight the people. I said to one man once, "You have a right to leave this Church, and it is a very simple thing to do. Just notify those in authority that you desire to withdraw." It is our business to treat all such kindly, to sympathize with them, and if possible to uplift them; but I do not like a traitor, and never did.

I am going to read some more to you:

"I think there is a contemptible, quiet path for all those who are afraid of the blows and hammers of opposing forces. There is an honorable fighting for any man who is not ready to forget that he has a head to be battered and a name to be besmattered. Truth

wants no champion who is not as ready to be struck as to strike for her."

Any of these backboneless people, any who are afraid that God's work will not triumph, had better get in the background, and let those that have courage stand in the front of the battle. Of course, I might be the first one to run; I have not been tried yet; but I know I will be tried if I stay in this Church. I know that I cannot live on borrowed light. You can talk and preach and expound until you are black in the face, but if you do not know that Jesus is the Christ you will never stay in this Church.

I want to read one more quotation and then I will quit:

"The more one reads of the newspapers the less clearly one sees. There are days when having read them and admitting that one believes their word, the reader will see himself obliged to draw this conclusion: Decidedly, there are none but tarnished men everywhere. There are no men of integrity, but some of these chroniclers. But that last conclusion will fall in its turn! The reader would have before his eyes a spectacle analogous to that represented in the caricature called the 'Combat of the Serpent.' After having devoured everything around them, two reptiles attack each other and begin to swallow each other, so that there remains in the battle field but two tails."

I guess we know where to apply this. There is one morning paper in this city that has treated us reasonably fair, and they know how well they are succeeding in their fair treatment. As far as I am concerned, I want to be broad-minded enough to open my arms to the stranger, and to treat him kindly; but, I will not sustain a man who will lie, abuse, and deride this people. It is our business to sustain this work, and it is our business to uphold this State and nation.

May God bless this people. May He bless the authorities of the Church. It is not often I bear my testimony, but I want to tell you today that I know this work is true. I know that Joseph Smith is a Prophet of God. I honor and love his memory, although I never saw him. I have been acquainted with all the Prophets of God from the days of President Brigham Young down.

They have been kind to me in my childhood and in my manhood. It does not matter much to me where the place is that they have gone to, but I want to tell you they are good enough company for me, and I do not want to go with any others, because I would be lonesome. God bless you. Amen.

#### OVERFLOW MEETING.

Sunday forenoon an overflow session was held in the Assembly Hall. It commenced at 10:40 and was largely attended. The presiding officer of the occasion was Elder Ruder Clawson.

Singing "Redeemer of Israel." Prayer by Elder Chas. B. Felt. Singing, "How firm a foundation."

#### ELDER JOSEPH W. McMURRIN.

Elder Joseph W. McMurrin spoke of the necessity for a speaker to enjoy the Spirit of the Lord in order to accomplish good. He rejoiced over the instructions thus far given during the Conference, and the testimonies borne as to the divine principles of the Gospel and calling of those who are directing the Church today. This is a day of restoration and of warning—the call is to repentance, the testimony to the world is that the Redeemer's work has again come to earth.

Referring to the dream interpreted by Daniel, showing the setting up of God's kingdom in the latter days, of its perpetuity and that it should not be given to another people—he called attention to our duties; in view of our having received a knowledge of the restoration, that we treasure and cultivate that knowledge and testimony, live in accordance with it, and bear that testimony to the world by word and act.

There seems to be great anxiety among those who are not of us, lest this people are being led astray. The enthusiasm and unanimity of the thousands in attendance at this Conference does not bear out such a theory, but it proves that there never has been more confidence in the servants of God than exists now in the hearts of the people.

He bore testimony that twenty-two years ago, when laboring in Scotland, Bishop McKay told him that he was present when President Wilford Woodruff prophesied that Joseph F. Smith would one day stand in the shoes of his uncle, the Prophet Joseph Smith. That Joseph F. Smith was chosen of God to lead this people, and he invited the people present to write it in their books. He related also another incident when President Woodruff took Joseph F. Smith by the hand and led him before a congregation, many years ago, and told them that he would become president of the Church. (Brother Henry F. McCune, from the congregation, confirmed the statement, as he was present at the meeting referred to.) President Woodruff spoke on both occasions by the spirit of prophecy. Every Latter-day Saint is entitled to the spirit of inspiration, and such cannot be led astray.

God has given to this people individually the testimony of the Gospel, and through that they have been led here, and are united in the truth, and know they have the truth, and are not led astray. This same spirit rests upon the people today, and it will always be the case. God has manifested to this people where His authority is, and they will never lose this testimony.

"As our days may demand so our succor shall be."

God reigneth!

#### ELDER E. D. WOOLLEY.

President E. D. Woolley of Kanab stake then addressed the meeting.

He stated that he had attended all the general conferences but two for the last 21 years. During that time waves of trouble and times of peace and joy have passed over this people. He recognized that we are now passing through one of the peculiar experiences, and he felt, before the voting upon the general authorities of the Church, that the people would be even more anxious to vote to sustain them than for many years. The speaker bore testimony that Joseph F. Smith is the mouth piece of God to this people; and

said, if the people will observe his teachings, and follow his instructions, they will be blessed of the Lord and make no mistake.

He reported the condition of the Kanab stake, referred to calling the Priesthood together, with the heads of departments, and later in ward conferences, when, with full and free expressions from the people, the authorities were sustained with unusual enthusiasm and absolute unanimity.

#### ELDER JOSEPH E. ROBINSON.

Elder Joseph E. Robinson, president of the California mission, was the next speaker. Referring to the restoration of the Aaronic Priesthood through John the Baptist, and of the Melchisedek Priesthood through Peter, James and John, called attention to the many important revelations given since then, quoted from the Book of Doctrine and Covenants, showing that His word was to all the world, even the voice of warning by the mouth of His servants whom He would send, and who could not be staled. In the 124th section, some of these servants are named, and these same men are they who came to these valleys and assisted in establishing the Church here. He exhorted the Saints to bear in mind the promises of the Lord, keeping fresh the comforting words and prophecies as given in the Book of Covenants, and rejoice and serve Him continually. He closed by bearing testimony that God lives and hears and answers the prayers of His children, and that we are enjoying the gifts of the Gospel as did the Saints of former days.

#### ELDER RULON S. WELLS.

Elder Rulon S. Wells of the First Council of Seventy spoke briefly.

The Lord has declared that He would bring to pass His wonderful work, and we know that He is doing so; that He has opened the heavens and sent messengers to the earth. The world, without the Spirit of God, cannot grasp nor receive these things, but only those who through obedience to God's laws have received His Spirit, and we know them.

"Men love darkness rather than light because their deeds are evil," applies to men both in and out of the Church. Sin is oftentimes attractive, and owing to weakness, and lack of the Spirit, men are often led into sin. Were we filled with the Holy Ghost we would hate sin. The speaker exhorted the saints to cherish the good, encourage the Spirit, and walk in the light. Let us walk in the light and secure the cleansing from sin that comes through the Lord's atonement.

Obedience to God's laws always has brought marvelous manifestations of His power. When these wonderful things cease, it is because men have wandered away from the light, but as we increase in righteousness, whether as individuals, families or peoples, God's marvelous blessings will increase upon us.

Singing, "Now let us rejoice." Benediction was pronounced by Henry F. McCune.

#### SECOND OVERFLOW MEETING.

The assembly hall was crowded to its utmost capacity long before the time of meeting at 2 o'clock, Sunday afternoon. Elder Rudger Clawson of the quorum of the Apostles presided, and with him upon the stand were Elders Seymour B. Young, Angus M. Cannon, Ben E. Rich, Joseph E. Robinson, Andrew Jenson and John W. Rigdon.

The Ogden Tabernacle choir, under the leadership of Prof. Joseph Ballantine, rendered the music of the occasion. The first selection was the hymn beginning with the line, "Prayer is the Soul's sincere desire." Elder Walter J. Lewis offered the invocation. The choir then sang "Author of faith, eternal word."

#### ELDER SEYMOUR B. YOUNG.

Elder Seymour B. Young addressed the congregation. He said he had been deeply impressed with the good spirit that had been manifest during this conference. He believed that never had the Saints had greater cause for re-

joicing than at the present time. It was his opinion that the people were more united than ever before. He was led to this conclusion from his travels among the people from one end of the country to the other. Zion is growing and will continue to grow, notwithstanding the fact that many try to thwart its advance and bring trouble upon the people.

The Latter-day Saints are loyal to the great government of the United States. It was founded with the favor and by the Spirit of the Almighty. When the convention met to frame the Constitution confusion reigned, and but little progress was made until, at the suggestion of John Hancock, prayer was offered, after which harmony and good-will prevailed.

The speaker related an incident of his childhood, wherein his mother held him up to see the Prophet Joseph and the Patriarch Hyrum passing through Nauvoo to surrender themselves at Carthage. In a few days came the dreadful news of the martyrdom. Then came the leadership of Brigham Young and his successors, all of whom the speaker said he knew were called of God. Of the present leader, President Joseph F. Smith, Elder Young testified that he is the right man in the right place.

#### ELDER BEN E. RICH.

A sacred solo by Miss Myrtle Ballantine of Ogden was followed by remarks by Elder Ben E. Rich, president of the Southern States mission. He praised the men who at the instance of King James, had compiled and translated the Bible. They had done their best, but being uninspired, had made mistakes, and sometimes filled in improper words where the original words could not be deciphered. This has at times led to confusion and misunderstandings.

Elder Rich believed that the Latter-day Saints are oft-times too submissive when assailed by opponents. He told of an endeavor that had been made to debar him from becoming a member of a certain society to which he was in every way entitled, solely because he was a "Mormon." He said that this

Church will not fall to pieces; God will not permit such a thing to happen. The speaker said that he had never known President Brigham Young to say but one inconsistent thing, and that was when he advised those who wanted to apostatize to do so, but to be decent about it, as though such a thing was possible.

#### OTHERS MAKE REMARKS.

Elders Andrew Jenson and Joseph E. Robinson spoke, the former upon his late missionary experiences, and the latter upon the subject of true charity.

#### JOHN W. RIGDON.

John W. Rigdon, a son of Sidney Rigdon, was then introduced. He said that he joined the Church of Jesus Christ of Latter-day Saints six months ago, and hoped to remain firm therein until the end. After a visit to the west in 1864, he had returned to the home of his father, who was near the end of his mortal life. He said to his sire that as the latter had not long to live, he owed it to himself, his family and to the world to tell what he knew about the coming forth of the Book of Mormon. The dying man raised his hand and avowed before heaven that the first he knew of the book was when it was brought to him by Oliver Cowdery, Ziba Peterson and Parley P. Pratt. His wife and daughter (the latter is still living) were present, when the book was presented, and both testified to the son and the brother of the facts as stated by Sidney Rigdon.

Brother Rigdon also said that he was present at the Liberty jail with his mother, and with Emma Smith and her little son Joseph, the latter now president of the Reorganized Chruch, and who is said to have been ordained and set apart by his father on that occasion. He testified that no such ordination or setting apart took place. The speaker bore a powerful testimony to the truth of the latter-day work.

The choir sang an anthem, and the benediction was pronounced by Elder Angus M. Cannon.

#### OUTDOOR MEETING.

By direction of the First Presidency, an open air meeting was held on the lawn, just east of the bureau of information building, Sunday afternoon, April 9, 1905, Elder Benj. Goddard presiding. Singing, "Oh, ye mountains high." Prayer was offered by Elder Joseph H. Felt. Sister Clara Cluff sang very feelingly "O my Father," accompanied by Prof. W. C. Clive, violinist.

President J. A. McRae of the Colorado mission addressed the assemblage. He expressed his pleasure in bearing his testimony to the people, and trusted that if any present had heard him bear testimony in the mission field that that testimony would bear witness that what he would now say is true. He spoke pointedly of certain influences brought to bear on our young men, and cautioned parents to keep their boys under wholesome control. Boys have more temptations than the girls. The latter should also be well guarded from the snares of the evil one. The speaker encouraged the young people to follow closely in the foot-steps of their parents, who had carried successfully the burden placed upon their shoulders, for they were God-fearing men and women.

The congregation sang, "Our God, we raise to Thee," with violin accompaniment by Prof. Clive.

President Nephi Pratt, of the North western States mission, expressed his gratitude in meeting with the Saints of God in the tops of the mountains, where they have gathered in fulfillment of the prophecy of Isaiah. He compared the conditions of the pioneers when they first entered this valley with conditions at the present, and recounted how they had been driven from a "Christian" community, who forbade the Saints worshiping God as they desired.

The speaker referred to the unstinted joy that filled their hearts, for they knew the Gospel was true, and were willing to sacrifice anything for it, even their lives if necessary. He also bore a faithful testimony of the truth of the Gospel.

The congregation sang, "Now let us rejoice in the day of salvation," etc., and the benediction was pronounced by J. L. Horne.

About 1,500 persons were present, and the best of attention was given to the speakers.

### CLOSING SESSION.

In the Tabernacle, at 2 p. m. The choir sang the anthem, "The mountain of the Lord's house."

Prayer was offered by Elder Edwin D. Woolley, president of Kanab stake.

"When Thou Comest to the Judgment" was sung by Sister Lizzie Thomas Edward and the choir.

**ELDER GEORGE ALBERT SMITH.**  
A Great Over-ruling Providence Comes from God—Unimpeachable Evidence of its Existence.

When I look at this large audience I am reminded of something I read in a paper sometime ago. A certain man was driving down a road in the state of Kansas, and he saw out in a field at some distance, a man working in masonry. It was not near a house, and he could not understand why the man was building a fence in that particular place. Finally, he went over to where the man was and asked him what he was building. The man said, "I am building a fence." "Well," said he, "that is the most peculiar looking fence I ever saw; you are building it only three feet high, and you are making it five feet wide, and building it of stone. Now, can you tell me why you are doing that?" The man replied, "I am doing it for a joke." He then asked what the joke was. "Well," he said, "I have built quite a number of fences in this country, and every time I get one built in good shape, one of these cyclones comes along and turns it over, and I am building this fence so that the next cyclone that comes along and turns it over will be mighty surprised to find that it is higher than it was before." When I look into the eager faces of this large audience, I am reminded that the circumstances and

developments of the past few months have turned over the fence of "Mormonism" in some quarters, and this audience, and the audience without, and the one in the adjacent building are evidence of the fact that it has been a "joke" thus far. In other words, the faith we have has not been weakened or lessened.

I sometimes wonder if people realize the purpose of their existence, and the importance of the labor that men and women are expected to perform while on the earth. Some believe that when we pass from this sphere of existence, that is the end. It seems incredible to me, when we look into the works of nature, when we investigate the organism of man, the perfection of his body, the pulsation of his heart, the building and strengthening from childhood to manhood, then the gradual decline until this life is ended—that it is possible any of our father's children can believe that human beings have been born into the world only to live to manhood and womanhood, pass to old age, and die, without some purpose in their having lived here. We should remember that while it is in the power of man to take human life, it is not in the province of any human being or any human agency to give life. The spirit which inhabits the body is not the product of man, and when that spirit leaves the body we believe that it goes back to the source from whence it came. When we look around us and see the beautiful works of nature, we find the sun giving us light and heat from day to day, the planets moving in their regular orbits; we see the trees as they grow up from the ground, and the same sap that makes the bark and the wood feeds the leaf and the blossom; we plant in some spot of ground the seed of a variety of vegetables, and each comes forth according to its kind, although the earth is apparently the same that has nourished each. We look throughout space, and all the conditions that exist give evidence to us that there is a power that is greater than that of man. I am grateful that I have been born among the Latter-day Saints,

and that I have been taught to reverse the power we call God. I am grateful that I know there is a great and overruling providence, and I have been taught to believe, and do believe, that it comes from God the Eternal Father. We can look back upon the pages of sacred history and find a reason for our belief, though our brethren and sisters who do not believe in God may feel they cannot accept our teachings. We find that Adam, our first parent in the world, was not only given a sphere of action in which to work, but was instructed by God the Father. He knew he was created in the image of the Father for he had seen Him face to face. Adam taught those with whom he was associated that there was a God in heaven, and admonished them to obey His laws. Down to the days of Noah the thought that there is a hereafter and a home beyond the grave was instilled into the hearts of men. But there is in the world two powers—one power for good, and the other for evil. At the time of Noah the power of evil had so taken possession of the hearts of the children of men that it grieved Noah that God had made man, and the Lord in His wisdom sent the floods from heaven and destroyed mankind from the face of the earth, with the exception of a few who listened to the voice of His servant Noah. Then the world began to be peopled again, and great races inhabited many portions of the earth. If we follow down through the line of prophets we find that many of them walked and talked with God, that many received revelations from heaven enabling them to convince the children of men that this was no theory, but that it was a reality, and that there was a purpose in human beings dwelling upon the earth, and that purpose was that they might gain an exaltation in the kingdom of heaven. We find even down to the time of our Savior men generally believed in God, but the power of evil had put into the hearts of the children of men to destroy many of the prophets of the Lord, in order that their voices might be stilled, that the influences

of evil might gain greater sway among the children of men. Our Heavenly Father, in His mercy, sent His Only Begotten Son into the world, and He told the people as He labored with them that He was the Son of God. He ministered among them. He healed their sick, unstopped the ears of the deaf, restored the blind to sight, and raised up the dead. He convinced those with whom He came in contact that there was a hereafter, and that the purpose of our living upon the earth is that we may prepare ourselves for that great future life. He eventually gave His life that this testimony might abide in the world. But there was another purpose. It required in the providence of our Father a pure and spotless person to find the way of the resurrection. Jesus Christ was a man without sin. By reason of His purity, His uprightness and His virtue, He was able to unlock the doors of the prison, to overcome death and the grave, and pioneer the way for His fellow creatures unto that heaven where we expect to go. After He gave his mortal life He was permitted to come back an immortal being, and visit with men in the flesh, but when the time came for Him to go again, although He was surrounded by His apostles, He departed heavenward and was received therein. Two angels in white stood before them and promised that as they saw Him going to heaven so should He return again. Then we find that the Apostles who remained behind taught this same Gospel. The power of God descended upon them, even the Holy Ghost, which the Savior had promised should come, to bring things past to their remembrance and to teach them things to come. It came upon them in that upper room, in cloven tongues of fire, and they knew as they knew they lived that they had been endowed with power from on high, and they proclaimed it to all men with whom they came in contact. They did not fear death, but they feared to be recreant to the trust our Father had reposed in them. They feared to turn their backs upon the

testimony they had received from heaven itself and from their association with the Son of God. When He said to them, "Go ye into all the world, and preach the Gospel to every creature; he that believeth and is baptized shall be saved, and he that believeth not shall be condemned," it was the voice of God unto the children of men. When He said to Nicodemus that unless he was born again he could not even see the kingdom of God, it was not the voice of man, it was the voice of God, and is a law binding upon all mankind.

We have been placed here for a purpose. That purpose is that we may overcome the evil temptations that are placed in our way, that we may learn to be charitable to one another, that we may overcome the passions with which we are beset, so that when the time comes for us to go to the other side we may be worthy, by reason of the effort we have put forth, to enjoy the blessings that our Father has in store for the faithful. The Latter-day Saints are believers in the words contained in the holy Scriptures. We believe that God created the heavens and the earth; and the same God that created the heavens and the earth declared that He made man in His own image; male and female created He them. No matter if scientists and great men of the world shall proclaim that we have evolved from the lower order of animals, the witness of the Spirit to you, my brethren and sisters, is that you are the offspring of the Lord, that the spirits which inhabit your bodies are immortal, and that in due time, if you are faithful, you will go back to the presence of that God who gave you life.

Not only do we have the testimony of men who lived upon the eastern hemisphere, but in the providence of the Almighty we have received the testimony of the people who lived upon this western hemisphere. When the Savior ministered in the flesh He told His disciples at Jerusalem that He had other sheep, which were not of

that fold, and that He must visit them, that there might be one fold and one shepherd. The question has been raised in the old world that Jesus was not of divine origin, because He was born as a little child, cradled in a manger, His mother being Mary and his reputed father Joseph the carpenter. Many have admitted that He was a great and good man, but they have desired to rob Him of the divinity of His birth. Fortunately, however, for the Latter-day Saints, we have received a witness that these things are true; and in addition to that, we have received the testimony that He came to this western hemisphere, as recorded in the Book of Mormon, and ministered unto the Nephites upon this continent. He did not come this time as a little child, but He came in the clouds of heaven; and His coming was proclaimed by a voice that penetrated to the very center of every person that dwelt in the land. He came this time as a man from heaven, and they saw Him come. They knew that He was the Christ, for His coming had been predicted by their prophets. He gave to them the same organization that existed in the Church at Jerusalem. He taught them that they must be baptized, as He had been, by those having authority to officiate in that ordinance. This was not the word of an ordinary man; it was the word of the Son of God, who had ascended to His Father, and who had come back again, that the children of men might have another testimony added to the number that had already been given to them.

Then in the day and age in which we live there arose another individual. A boy fourteen years of age believed what was contained in the Scriptures. He read in James, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him." Believing those words, he went into the woods to pray, and his prayer was answered. His faith brought the blessing he so much desired. He received the record of the Book of Mormon. He not only had the witness of the Bible that Jesus was

the Christ, but he saw God the Father standing in the clouds of heaven, clothed with glory, and Jesus Christ, the Redeemer of the world, exalted at His right hand, and he heard the voice of the Lord, saying, "This is My Beloved Son, hear Him." He bore testimony of this glorious vision to those with whom he was associated. Others also received a witness from on high. Their testimony in the divinity of the Savior's mission had been increased and strengthened, so that it was no longer a matter of ancient history that God lived and that Jesus was the Christ; they knew it personally, because they had received a testimony themselves.

As I look into the faces of this audience I realize that this testimony has been handed down to you, not by man, but by the power of our heavenly Father, who has promised it to all of His children that will obey His commandments and keep His laws. You are not dependent alone upon history, nor upon the teachings of any man, to know that this is the work of the Lord, because you have had it burned into your souls by the gift of the Holy Ghost. There is no doubt in your mind as to your origin, nor as to the place you will go to when this life is over, if you are faithful to the trust reposed in you. We are not here to while away the hours of this life and then pass to a sphere of exaltation; but we are here to qualify ourselves day by day for the positions that our Father expects us to fill hereafter. We are here to learn to love one another. The great commandment that was given by the Savior to the children of men in the day in which He lived is binding on us. We are commanded to love the Lord our God with all our might, mind and strength, and to love our neighbor as ourselves. In the language of the poet, "Life is real, Life is earnest," and "the grave is not its goal." The spirit that inhabits the tabernacle is immortal. It lives beyond the grave. The body decays and returns to earth but the spirit lives on. None of us brethren and sisters, can control the beating of the heart? None of us, if it should stop, could start it

again? Science has not discovered the secret. Yet there is a power that can do this and continues to do it, and we who are members of the fold of Christ know whence that power comes.

If we believe as we claim, that Jesus is the Christ, and that we are the children of our heavenly Father, then how careful we should be to conduct ourselves that we may be worthy of the temples we occupy, which were created in the image of God. How many of us realize that by taking into our system things that our Father has forbidden, we defile the temple of the spirit? How many of us stop to consider that when we give way to weakness of the flesh, we deprive ourselves of opportunities that await us in the future, and cut ourselves off from the blessings that the Lord hath in store for the faithful. As members of the Church of Christ, we should keep His commandments and love one another. Then our love should pass beyond the border lines of the Church with which we are identified, and reach out after the children of men, that the belief which is growing in the world that God does not live and that the grave is our goal may be dissipated, and that in the place of that disbelief there may come a living faith, yea, a living knowledge, that Jesus is the Christ, and that we are the children of the Father. Those of you who have received this witness have assumed an obligation which you cannot turn your backs upon if you would. It must be declared by you to the children of men. The revelation that John received, that another angel should fly in the midst of heaven, having the everlasting Gospel to preach to men that dwell upon the earth, has been realized. Joseph Smith taught that he knew there was a hereafter, and that he knew that God lived, and that God knew that he knew that God lived. He was willing to give his life in order that you, my brethren and sisters, might have your faith strengthened and that your confidence in him might not be shaken. He knew the purpose of this life. He knew that we were

here to prepare for the future and a more glorious existence. And he was willing, if need be, to give his own life, not simply that he might lose it, for our benefit, but because he knew that the Father had said that he who would save his life should lose it, but he who would lose his life for His sake should find it, even life eternal. It was this knowledge that made it possible for the Prophet and Patriarch of the Church in early days to turn their backs upon loved ones, to be incarcerated in prison, and to give all that they had in this world, that men can give for their brethren—their mortal life.

Brethren and sisters, this is a serious matter. We should think of it seriously. We should look into our own lives and discover if we are prepared for that great future life, if we were called hence tomorrow whether we would be prepared to give an account for our earthly deeds; whether we can feel that we would receive from our Heavenly Father the welcome plaudit of "Well done, good and faithful servant." To preach the Gospel is our mission. Your sons and daughters are proclaiming it in the world. Let it indeed be true, as was suggested by a Mission President from this stand, that when our missionaries look homeward from the islands of the sea and from the nations of the earth they may see a home-guard, who are tried and true, who have been weighed in the balances and have not been found wanting, that their faith in us may not waver, and that they may realize that we are willing and anxious to help the work of the Master in every possible way.

That the Lord may continue His blessings upon this gathering; that the peace which has characterized it so far may remain with all of us; that we may take it to our homes and disseminate it among the people where we live; that we may love the Lord our God; and be willing to keep His commandments, and not only be willing to die for the work, but willing to live for it. Let

us see to it that we speak evil of no one, not even of those who speak evil of us. Let us extend to all our Father's children the hand of welcome, and teach unto them that we know without doubt that Jesus was and is the Christ, that Joseph Smith was a prophet of the living God, and that the men who represent the work today receive from our heavenly Father the inspiration and revelation of His mind and will when He desires to give it to them for the benefit of His Church. That we may be worthy of the honor God has given us that we may be worthy of the lineage whence we came that we may be faithful sons and daughters of God, worthy to bear His image in the earth, that we may not defile our tabernacles with anything that is impure or unholy, but that day by day we may let our light so shine that men, seeing our good works, will glorify our Father which is in heaven—that this may be our privilege, and that when our labors are finished and we are summoned back to our heavenly Father we may be welcome there because of our faith and faithfulness here below, is my prayer in the name of Jesus. Amen.

The choir and soloists rendered the beautiful anthem, "God of Israel, Hear our Prayer."

ELDER JOHN HENRY SMITH.

Report of Visit to Southern part of Mexico—  
Wise Rulers and Superior Race of Natives—  
The Work of God will Triumph.

My brothers and sisters, on the 21st of February I started upon a journey to the state of Tabasco, telling President Smith upon leaving that I would return to attend this conference. My purpose in going was the discharge of a sacred duty, and also in the hope of securing my complete return to health. I presumed that I had so arranged matters that I would be able to be in attendance at the first day of the conference. Two weeks ago yesterday I left the town of Cardenas, in an Indian canoe, to make my way with my companions to the capital of the state, San Juan Baptiste. We reached that place in the anticipation that, on the 28th of last month, from Fontara the steamer

would bring us to Vera Cruz; but upon our arrival we learned that the steamer would not sail until the 30th, and so we remained in the capital of the state for a few days, mingling with the leading people, having interviews with the governor and Jifipolitico, and finding to our surprise a wonderfully fine people. The city is said to contain about 20,000 inhabitants, and is located upon Gijalva river. The people are mostly of Spanish extraction, with an intermixture of the Indian races. We were treated with the utmost courtesy by the governor of the state and by the people with whom he mingled. We left there on the 29th, in the anticipation that upon the 30th we would be enabled to leave Fontara upon our way home. On arriving there, we learned that the sailing of our boat would not occur until the first of April, and on the evening of that day we left Fontara. We reached Vera Cruz, crossing the Gulf of Mexico, just after noon on Sunday last, and at once made our way to the railroad. Part of our company remained in Vera Cruz; Elder B. F. Grant and myself started immediately for home. We succeeded in making our connections along the railroads very nicely until we reached El Paso, Texas, where we found that a quarantine had been put into operation against what was said to be the fever districts of Old Mexico, and as we had come from Vera Cruz, which had been especially tabooed, we were restrained from continuing our journey for 24 hours, thus preventing me from reaching here yesterday as I had expected to do.

I desire to say that my experience in southern Mexico has been one of the most pleasant; 10 days of my time on horseback, six in Indian canoes, and the balance of the time looking over the country, studying the conditions, making the acquaintance of the people and satisfying myself as to the characteristics of the land. My associates also have been well pleased with their experience. Some of them, I presume, are on the way to this city, and I arrived here at 1:30 today.

I am pleased to be with you in con-

ference, to hear the voices of those who have sung their glorious songs for us, to listen to the remarks of the Elders, and to hear the words of prayer that have gone up to the Supreme Being in the interest of the people of God and of all the children of our Father. I rejoice in the glorious work the Lord hath established, and have always held in remembrance the promise which has been made that no weapon that is formed against this work shall prosper, and they that rise up in judgment against it shall find themselves utterly discomfited. I trust that, in fulfilment of the great mission God has assigned to this people, the spirit of liberty, of justice, of mercy, of determination, and a willingness to devote themselves to the betterment of the conditions of mankind, shall in no sense be checked, but that in the onward march and growth of this work its sons and daughters shall be found upon the side of every correct principle and in favor of the broadest liberty and the greatest good to our Father's children. When we remember that beneath the folds of this great work the whole human race, excepting those who have rejected God and consented to the death of the Redeemer of the world, shall find lodgment in the various kingdoms our Father has established, and obtain the reward that they justly earn as the fulfilment of their part in the world, it should be a joy to every one of us to know that we have part and lot in its accomplishment, and our efforts for its fulfilment and upbuilding should be shown in every direction. Our Father has never abandoned this work from the moment that He and His Son spoke to the Prophet. It has been one continual onward march. Many things have arisen to interfere with its development and growth; many schemes and devices have been put upon foot by mankind looking to its overthrow; but the promise that nothing should prosper that was raised in opposition to it has been fulfilled to the letter, and in future time, as we move forward in the accomplishment of the destiny

God has marked out for His work, the same will be true.

I have nothing but good words for the people of Mexico; for President Diaz and his cabinet; for the governors of the states which it has been my privilege to visit, for the mayors of the towns, and for the people themselves. Those Indian races in Tabasco are among the finest and most industrious people I have met. They lack in some degree that trained mentality which is found among the larger portion of the Christian people of the world; but there are within them the elements of success, as has been shown in the lives of such heroic men as Porfirio Diaz and Benito Juarez. I trust that the heroic spirit shown by these men may continue through their generations, that liberty and truth, justice and mercy, may characterize that people, and that the visitation of the Savior of the world in past times, which made such an impress upon their souls and led them to anticipate His coming, causing them to surrender to the minions of Cortez because they were looking for the coming of the Redeemer, may be realized more fully and more correctly in the future than it was realized in that experience of theirs.

My brothers and my sisters, I feel it would be unwise upon my part to take more of your time. I stand with my associates in the declaration of that eternal truth that the Father has established. I stand with them as a witness for God and for the Redeemer of the world, as a witness for Joseph Smith and the men who stood with him, and who have made successful the work established through him on the earth. I trust that in future, at no time or place, shall my voice ever be raised in condemnation of His work or of its continuance among the children of men. While I thus speak of the work of the Lord itself, I speak also of my country and its glorious constitution. I pray for its continuance and for the principles enunciated by it. I trust that in the future, as in the past, we may be ready to maintain the liberties of all men to the utmost limit, and never be-

tray a trust, nor turn back upon those principles, while God shall give us breath. May peace and love abound in your hearts and homes. May the songs of praise that come from the lips of the sons and daughters of God be heard in every land and clime, and may the choice spirit that He bestows in the Holy Ghost lighten your souls and lift you up to obey His will and keep His commandments during time and all eternity, is my prayer in the name of Jesus. Amen.

ELDER JESSE W. KNIGHT.

(2nd Counselor in Presidency of Taylor Stake.)

My dear brothers and sisters, this is the first time in my life I ever stood before an audience in this house to speak, and I trust I may be able to make you hear. It gives me pleasure at this time to stand before you as a representative of Taylor Stake in the Church of Jesus Christ of Latter-day Saints, and to speak in behalf of the people of that stake of Zion. We have held ward conferences in the Stake, and they have been well attended. We have also unanimously sustained all the general authorities of the Church. I do not believe there ever was a time when I felt better than at the present in regard to the truthfulness and the onward progress of this work. I rejoice to know that the authorities of this Church have all our interests at heart. They do not forget any of us, not even the people that are far off. The people in the north country last year suffered somewhat from drouth, and this season the Church has come to rescue by advancing means to help some of the people to get seed grain. I mention this to show the interest and the anxiety that the authorities of the Church have for the Latter-day Saints wherever they are, and that no matter how far we get away from headquarters, we are not forgotten. I wish to say, we appreciate these things, and I know that those who live near by do not feel that they are being robbed when we are helped in this way. This

community has grown out of toil, labor, industry, and the mutual support of one another: and we feel that without the support we get from our fellow-men it would be hard to carry on this great work. I rejoice to know that the Latter-day Saints are writing their history upon the soil, by industrious toil, and by the building up of new settlements and towns, and in branching out into various parts of the world. I can see what this is doing for the Latter-day Saints. If we were left in crowded cities, we would soon have the slums and the beggars; but as it is, through the counsel and the wisdom of those who are placed at the head of the Church, when they have seen young men crowding the streets with nothing to do, they start some industry in some new country, and enable these young men to make homes for themselves. I rejoice to say that the Latter-day Saints in Canada are building up many new homes and establishing themselves there; and many young people who, if they had remained in this country would possibly be working for small wages, or perhaps loafing their time away, have gone into a new country, taken advantage of the opportunities placed before them, and have become factors in building up a community. I do not think the people should feel to mourn when their sons and daughters desire to launch out for themselves, when they have not sufficient means and property to keep them at home. I think it is a good thing for them to go out into these new countries and establish homes for themselves. This is only one phase of the Church of God; but I think it speaks well for the wisdom which has been manifest from the beginning of this Church when the leaders do these things. We rejoice to know that we have established in our country, through the advice of the President of the Church, an industry which is furnishing employment for the people, and which is building up that community.

I feel to bear my testimony at this time. I do not think it would be wise for me to speak long, but I trust that the spirit which has been with us this

conference will continue. I know that this work is true, and that the Lord is blessing His people, especially those who are sustaining the authorities and helping to spread this work rather than to tear it down. I hope that the time will never come when I will feel that my voice is more potent than the voices of ten thousand people, and that I will never see the time when I will think I am so smart, and that the leaders of the Church have lost all their wisdom and are such terrible hypocrites and robbers, that my hand will be lifted against any of them. I say that we have the right to vote as we feel, but we should also exercise wisdom and judgment. I do not think that one man can have all the wisdom and brains for such a large community as the Latter-day Saints. I pray God to bless us all, in the name of Jesus. Amen.

ELDER ANDREW KIMBALL.

(President of St. Joseph Stake.)

This suspense is painful, in waiting and facing this immense congregation. The worst experience of this kind I ever had was before I went on my mission. The mission was not half so bad as the suspense. Another time I suffered was before I went to Arizona.

I come from the St. Joseph Stake of Zion, where we were cutting lucern hay when I left, and wheat was in head, roses in bloom, and the country covered with beautiful grass and flowers. The California poppy was to be seen in acres on the hillside, and so beautiful that we could even out-do California in growing the flower emblem of their state. The Lord has been very kind to us in one way, and I presume has been very cautious in another way, not to give us too much. We suffered from drouth for several years, until many of our people became discouraged and went into the wet country of Oregon; but now the rains have come to Arizona, and the people are coming back again, inasmuch as they have had drouth in that usually rainy country. We have had a large amount of rain during the greater part of this year; but it has been disastrous

to us in the great floods that followed. I presume we have lost over 3,000 acres of choice farming land along the river banks. The heavier floods did not do so much harm as those that have continued in steady grinding against the banks. The heavy floods in January covered many acres of ground that had been planted, and where the crops were up and doing well. After that had dried, the brethren planted again. Then in February the floods came again and covered that over. They planted the third time; and if it gets covered up any more they will plant corn, because we can plant something every month in the year.

It won't do for me to undertake to tell any stories, because when I told about a 37 pound sweet potato they would not believe me; and when I tell about those melons that Brother Clawson, Brother McMurrin and Sister Aggie Campbell helped to eat down there, weighing from 40 to 60 pounds, and that we raise from five to seven crops of alfalfa hay, and two crops of field products, people won't believe that. Now I will tell you a modest story about the ravages of the terrible old Gila river. It was kind to some people and very severe to others. There was a widow woman, who paid her honest tithing, that had 50 acres of soil added to her farm; while on the other side of the river it took 65 acres away from another party. Then there was another widow lady that had her farm washed away, wire fences and all, and the next storm that came along planted back on that foundation the same number of acres of soil, but it did not give back the wire fences, and the land was not level, nor were there any weeds on it. Down on the Imperial—a new country that is being established at the mouth of the Colorado river—it is very low, and the water is apt to cover it up; so we sent some soil on down the Gila river to try and accommodate them, and make the land higher. We are not discouraged, if we have lost 3,000 acres of land. We are going to where there are higher lands; and we can repair our

canals. There have been 22 canals injured in these floods; the heads of the canals and sometimes miles of them have been torn away. Our people have to go to work and rebuild. The rains have continued, and we are going to raise our crops this year almost without irrigation, at least one crop of grain and two of alfalfa. As the flood waters soften the banks along the river, the soil being of a rich sandy loam, it crumbles and caves in, the water becomes so thick with sediment that it rolls and tumbles in its rush, and finally forms a levee or sand bar, this diverts the stream and causes it to leave its natural channel, if it ever had one, and as it shoots across to the opposite bank it cuts out farm land and carries the soil and deposits it again on another sand bar or cape below. This makes it reasonable to understand how farms can be shifted from one place to another.

This is only the temporal side. The people of God in that section of the country are a good people. I think they are about the best in the world. I love them, and I believe they love me, because I champion their cause every opportunity I have. My counselors are good, stalwart men. We are united. We meet every Monday night in our council meetings. The first Saturday in every month we meet with the Saints in our Priesthood meetings. The Sunday school union assembles in the chapel of our Academy building at 10 a. m. The High Council meet the same hour in the new building that has been constructed by the Bishop of Thatcher ward. At 12:15 all the Priesthood come together, and after the opening exercises they disperse to the different rooms, the High Priests in one room, the Seventies in another, the Elders in another, and they enter upon a consideration of principles of the Gospel. We do not have sufficient material in any one ward to organize the Priests of the Lesser Priesthood, so we have made a stake organization of the Priests, and at 1 o'clock they meet in the academy. They are taking up the

study of the principles of the Gospel, so that as they go from house to house, holding block meetings, they will be prepared to teach the people those principles, and be qualified to act as block teachers. The Deacons collect the fast offerings in the wards.

During the last winter the presidency and High Council divided the stake into districts, and we have gone on missions from house to house, without purse or scrip. In this way we are warming the people up. Some of my brethren have stayed with luke-warm members for three months, more or less, and have never let up until they got them converted back unto the Gospel. I am indeed pleased with the labors of my brethren. It may not be considered any credit to our stake that we are not troubled with High Council trials; we win the people unto the Gospel by loving kindness, rather than by coercion and unkind driving. Our High Council meet in the spirit of love, and kindness, and union, discuss the principles of the Gospel, and keep in touch with the authorities, and thus prepare themselves to do good work. I do not suppose that down in that far off land we are going to set any pattern, but it may be that, after six years of experience, we are able to offer some suggestions that will help new stake presidents. We invite the sisters into our Priesthood meeting; and at 2 o'clock promptly we commence. The sisters join in the opening exercises, singing, etc., then we have the roll call, and each order of the Priesthood stands up to be counted, followed by the auxiliary organizations. The brethren and sisters are there also to receive the word of God as it comes from those who preside. After these instructions of a general character, the women withdraw and meet by themselves. The president of the stake is in touch with the Presidency of the Church and presiding Bishopric, and the presidency of the stake meet in council from week to week, and are prepared to counsel the people, so that when they come together they are fed, and when they go back home they say

to their neighbors, "You ought to have been at the Priesthood meeting, for indeed it was a feast of fat things." Our Priesthood meetings seem better than conferences, they are so representative in character. The spirit is so good that pervades them and the work that is accomplished makes it appear like having a conference every 30 days. In those meetings we try to get expressions from the different sections, recognizing all.

It is not my purpose to do much preaching there, but rather to be the general, if possible, directing the labors in the stake, and dividing the responsibilities among the people. Myself and counselors have apportioned between us the supervision of the auxiliary organizations. My younger counselor takes the Young Men's and Young Ladies' associations; President Johnson, the old pioneer, takes care of the Relief society and the Primary, and I look after the Sunday school, which I am very much interested in, and the Religion class. Then we are in competition to see which can make our organizations the best. Of course, I look after all of them in a general way. The senior members of the High Council gives special attention to the home missionaries. The third Sunday in the month we meet together and discuss current events and principles, so that when we go out among the people we are prepared to give them something to enlighten their minds, under the inspiration of the Spirit of God. We are united, and the people's hearts are melted in kindness. The kindergarten department of our academy, desiring to make a little means, proffered to have a lunch at noon for our Priesthood meetings. It went on for a little while, and finally we established the Priests' meetings, and in order to help it out the presidency met with the boys. The meetings became so interesting that as soon as the High Priests and the Seventies and Elders got out of their meetings, instead of them going to get something to eat, they came in to get a little more spiritual food, and listen to the delineation of the prin-

ples of the Gospel. It was no particular compliment to ourselves, but it was one of the greatest evidences of the devotion of the people in that stake of Zion, that they hungered after the Gospel and preferred it to something to eat. Ward conference is also "record day." When we go out to attend these gatherings we invite representatives of each of the auxiliary organizations, and the Priesthood, to accompany us. During the noon hour we examine the records and by this means we stir the ward organizations up, and there is an incentive for these organizations to take care of their records.

I realize, my brethren and sisters, that there are those whom we all desire to hear. You have not come from a long distance to hear me; but it may be that in the exchange of ideas we can all be benefitted. I have often thought that if the presidents of stakes could get together in a convention for the purpose of exchanging ideas about how best to succeed, we might possibly elicit some ideas by which each could be benefited. Our Bishops also might get together and converse upon their duties, and get at the best ideas to accomplish the greatest amount of good to the greatest number of people.

We are indeed greatly blessed, and I know this is the work of God. We have heard much about revelation in the last few months. My counselors and myself sit in council for the welfare of our stake, and determine upon some policy. We start upon that policy for the good of the people, and oftentimes we no more than get started than we receive a letter from the Presidency of the Church outlining the same policy, and we found we had been sitting in council on that question at the very same time as the Presidency in Salt Lake. I will venture that if I were to ask my brethren away up in Canada, and throughout Zion, and those on missions all over the world, I would no doubt find that these brethren are inspired at the same time and on the same subjects that are for the interests of the people of God. We do enjoy the spirit of revelation. We do

enjoy that inspiration which guides and directs us for the welfare of the people. Notwithstanding that we live away off, with only a visit now and then from the Apostles, and once in a great while representatives from the auxiliary organizations, we do not get off on some ism or schism and false doctrine, as is the case with the gentile world. We are on good terms with our brethren not of our faith. Just recently I have stood on the platform with a Methodist minister two different times and preached funeral sermons over Gentile ladies. They keep sending for me. Over in Safford not long ago the people said, "What a pity Brother Kimball is a 'Mormon,' the doctrines he teaches are so comforting."

Brother and sisters, this is the work of God. I know that Joseph Smith was a Prophet of God, and was raised up in this the dispensation of the fulness of times, to establish this work. And these men who have been called to preside are indeed leaders of the Church, and God is leading and directing them and taking care of this work. God bless you, in the name of Jesus Christ. Amen.

Elder Charles Kent sang effectively the hymn which begins with the line, "The Seer, the Seer, Joseph the Seer."

#### ELDER CHARLES W. PENROSE.

Confidence in the Presidency—Man is both Spiritual and Temporal—True Religion is for the Body and the Spirit—God Deals with Things Earthly—The Elements of Matter and Spirit are Eternal—Objects and Disbursements of Tithing—Redemption of the Earth.

My brethren and sisters, I have greatly enjoyed every meeting we have held during this conference. I never enjoyed a conference better in my life, and I have attended a great many. I never saw more unanimity of feeling among the Latter-day Saints than I have witnessed during our gatherings in this anniversary of the organization of the Church. I have never seen more power and influence among the Priesthood in their assemblies than I have witnessed during our gathering here. There has not been a jar; there has not been an ill feeling. All the

brethren in the priesthood assembled have with one heart and mind endorsed and approved the course that has been pursued by the President of the Church and his counselors in all the affairs pertaining to the Church, both spiritually and temporally, as we divide them, although with the Lord they are all spiritual. There has been a wonderful expression of confidence and good will, love and affection towards the man who stands at the head of the Church today, and who is endowed with all the authority, keys, gifts and blessings to lead the Church that were conferred upon the martyred Seer, about whom we have just heard in the song. I bear my testimony, in association with my brethren, that I know that God is with His people; that the power of His Spirit, which is the spirit of revelation, rests down upon the President of the Church today, and is with his associates, and that all things in the Church are being conducted for the interest of the people, for the kingdom of God, and for the benefit of humanity.

The religion you and I have embraced, my brethren and sisters, is not a mere psalm-singing, praying and preaching religion. It is a religion that comes to us as we are, as men and women, as beings living on the earth in the flesh, as persons who have to do with the things of time as well as the things of eternity. In the Doctrine and Covenants, on page 307, you will read these words:

"The spirit and the body is the soul of man. And the resurrection from the dead is the redemption of the soul."

I call your attention to the fact that we are not only spiritual beings, who have received our origin as such from our Eternal Father, but we also have bodies, fashioned out of the elements that compose this earth, which God has made for that purpose. And the religion that God has sent down out of heaven in the last days is a religion for man as he is, for the souls of men. In the Book of Genesis, 1st chap., we read that God made man in his own image; that He made them male and

female, and gave him the great commandment, the first which was that he should "increase and multiply and inherit the earth and subdue it and have dominion over all things" upon the face of the earth and in the firmament around. We are told in the second chapter of Genesis that He formed the body of man out of the dust. God did that. He made the body of man as well as his spirit, and He gave him commandments in relation to his body. He gave him commandments in regard to the fruits that grew upon the trees in the Eden that God had planted. He gave him laws in relation to the present as well as those that pertained to the future.

We should understand that God has something to do with earthly things as well as those things that we call heavenly. It was He that made this globe on which you and I live. God called the elements together—these elements that He says are eternal. You will read that in the Doctrine and Covenants, page 331. The Lord says that the elements—that is, the essence of things that we call material, and that scientists call matter—are eternal; and He called the elementary particles together that now compose this globe, which at first was covered with water. Water is composed of gases, as scientists tell us, and they are beginning to understand that the gases which in certain proportions appear in the form of water, are themselves composite; that these elements, as they were once called, are not elementary; but that you can go back of the water to the gases of which it is composed, and then you can dissolve these gases into still nearer primary elements. And you may go on until you come to the real essence or atoms of elementary existence. The Lord says they are eternal. They were not created, in the sense that some people use the term. Now, the Lord says that these elements are eternal, and that "spirit and element, inseparably connected, receiveth a fullness of joy, and when separated man cannot receive a fullness of joy." So we shall find that not only in time, but

In eternity, when the soul is redeemed, when the spirit and the body, which are the soul of man, are joined together in the resurrection of the dead and are made eternal and immortal, the body as well as the spirit, that there is something to do in regard to the material elements in the universe of God. God is a being that takes cognizance of us as we are, and the religion He has given us is not merely what is called a spiritual religion, but it is also a temporal religion, using the term as men use it.

In the twenty-ninth section of the Doctrine and Covenants, God says that He made all things. He speaks there of the earth and the animals upon it, and the vegetation that grows out of the ground, and of the material things which men handle. The Lord says He created them all by the word of His power, "firstly spiritual, and secondly temporal;" and the last of His works will be "firstly temporal, and secondly spiritual." But He explains further, that to Him all these things are spiritual, because they are eternal. The elements are eternal, and therefore God calls them spiritual; for the things that are temporal are those that pass away, and the things that are spiritual are those that remain. So we will find by and by, when we understand things as God understands them, that they are all eternal in His sight; for His eyes penetrate to the essence of things, while we can only see things on the surface. The things that pass away from our gaze, caught up as it were in the air and passing out of sight, like the vapors of the sea drawn up by the sun—the elements of these things remain and abide, and cannot be annihilated. Not one particle of matter can be annihilated; not one particle of spirit can be annihilated; for they are eternal. They always were, in their essential particles, in their primary elements, and they always will abide, though their forms may be changed by the power of the great Creator. The Lord tells us in His revelations, as you will find in the 131st section of the Doctrine and Covenants, that we shall find some

time, when we can see things properly, that all are to that extent material that they exist and do not pass away; that spirit is matter of a refined and purified nature, different from that which we call matter. There are two primary divisions, we may say, in the universe—spirit and matter; or, as the Lord calls them, spirit and element. God has to do with both. He organized both. He rules over both, and gives laws in relation to both. And it is only by the eternal, inseparable union of the spiritual and the material, or elementary, that perfect happiness can come. So God our heavenly Father, who is the Father of our spirits with whom we dwelt, with Jesus Christ our Elder Brother, before the foundations of this earth were laid is the Father of our spirits and the framer and former of our bodies. He prepared this earth for our abode. He brought together the chaotic particles, which now are a solid globe governed by His laws. He brought forth the earth at the right time and in the right place, that it might keep up the equilibrium necessary to be maintained in the worlds that He created before. He formed this earth for us, His children, that we might come here and obtain a portion of it, organized according to the laws of generation, which we will find also are eternal; that we might have a portion of the elements of this globe to fashion these bodies, in which our eternal, immortal spirits might enter, and that we might claim them as ours, when the great change that we call death that must pass upon all people shall come. It is necessary for our education, for our experience, that we might know what it is. When that change comes, and the spirit of man is separated from the body, that is not the end of the body, any more than it is the end of the spirit; but at the word of the Lord, whose word formed this organized globe out of chaos, our bodies shall be brought forth again, and the particles that belong to each other and which are essential to the organization of these bodies, will be brought from the dust, and the spirit and the body

will be reunited. We will then stand in the presence of God, and all be relegated to our respective spheres—the places we have prepared ourselves for by our earthly acts.

Now, I want to emphasize the point and make it clear to your minds, if I can, that these bodies that God has given us, fashioned though they be out of dust, and to all appearances are merely temporal, are bodies which we shall have in the world to come. Our inheritance will be with them. Therefore, God gives us laws for their government now. He gives laws for the government of each individual as an entity. He gives laws for the government of His Church, as a collective body. He places at the head of it a man to receive His word, whenever He designs to give His word to the people; and we have a man now who is capable, ready and willing, and who has the authority, the keys and the power to receive the word of God, whether by His own voice, by the voice of angels, by the manifestation of visions, or by the power and gift of the Holy Ghost, by which holy men of old spoke and wrote. God will give us laws for our government, not only in relation to these things that people call spiritual, but also in relation to what we call temporalities; for He recognizes us as we are. We are His children, and we need to be guided and directed in all our works and ways. The silver and the gold, the meats of every kind, the wheat and the fine flour, the cattle on a thousand hills, and all things that the earth produces, the Lord says are His. And they are; for He made them, and He has care over them all. To think that God cares for nothing but singing and praying, and that some time we will sit on the corner of a cloud twanging a harp through all eternity, and that is to be our heaven, is an absurdity to my mind. We will be living beings, with a body as well as a spirit, in the image of our God. As the Apostle John said, "Beloved, now are we the sons of God; and it doth not yet appear what we shall be, but we know that when

he appears we shall be like him; for we shall see him as he is. And every man that hath this hope, purifieth himself, even as he is pure." That is the lesson. God has given these bodies to us to be preserved in purity, according to the laws He has given us by revelation and in nature. We are to govern ourselves by the laws of God, revealed from on high, and by the laws of nature, and make ourselves just as happy and as comfortable as we can under the circumstances in which we are placed. Do right to one another. Let no man infringe upon the rights of his neighbor; regard every man's rights as sacred, understanding that we are all the children of our heavenly Father, all brethren and sisters, whether we are Latter-day Saints or latter-day sinners; but more especially should our love and affection and help be extended to the household of faith, to those who have been baptized into Christ, and have put on Christ, and have become part of Him.

Now, my brethren and sisters, the Lord has given us a law in regard to the management of the temporalities of the Church, which is the law of tithing. It is not a new law. It was not invented by Joseph F. Smith, nor by Joseph the Seer. It existed in the days of Christ. It existed in the days of Moses. It existed in the days of Abraham. Abraham paid tithes. To whom? To Melchisedek, the priest of the Most High God. And we have no account anywhere of Abraham demanding an account of how Melchisedek handled the tithes. In the days of Moses, you will read in the 14th chapter of Numbers (I have not time to turn to these passages; you can read them when you go home) what the tithes were for. They were given to the sons of Levi. You can read about it also in the New Testament, in the 7th chapter of Hebrews. If you want to know the blessings that came when the people paid their tithes, read the 30th chapter of II Chronicles. These tithes were given to the men that God appointed, and they handled them as sacred things, and they had the power and authority

to administer them as the Lord decreed. In the last chapter of Malachi, as you are well aware, the Lord reproached the people in that day because they had neglected to pay their tithes. He said they had robbed Him. "Will a man rob God? Yet ye have robbed me. Wherein have we robbed thee? In tithes and in offerings. Bring ye all the tithes into my storehouse, that there may be meat therein, and I will open the windows of heaven, and I will pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes; and it shall no longer destroy the fruits of your ground, and all nations shall call you a delightsome people; for ye shall be a blessed people, saith the Lord of hosts."

In the last days, the Lord in the beginning gave the law of consecration, and the people of Israel in the last days were slow to hearken to the commandments of God, as Israel was in the days of Moses; so the Lord introduced afterwards the law of tithing, which you will find in the 119th section of the Doctrine and Covenants. And the Lord tells us what it is for. For the laying of the foundations of Zion, and also to pay the debts of my Priesthood, the Presidency, saith the Lord. You read it now, and find out what the Lord says tithing is for. Read the 120th section, and you will see how the Lord said it should be disbursed at that time. That was in Zion, Jackson county, when they first went there. Of late years, the Church of Jesus Christ of Latter-day Saints, in conference assembled, has voted for the power to handle the funds of the Church and the properties of the Church by the Trustee-in-trust for the Church. You have done that during this conference. We did it years and years ago. We have done it every conference from the time we came into these vales of the mountains. Now let me say that the authority is given of God to the man that stands at the head of this Church, to preside over the whole Church, and to be like unto Moses. He is a prophet, and a seer, and a revelator, and everything in the

Church is under his direction. The Bishops receive the tithing. The Presiding bishopric handle and keep an account of it. But the Trustee-in-Trust is voted upon by the people to have the control and direction and to be responsible for all the funds and properties of the Church. We have endorsed that authority during this conference, as we always have done. It is no new thing. Now, I bear my testimony, from what I know, that the man who stands at the head of this Church is honest, honorable, upright, careful, full of tenderness and kindness to the poor. Thousands and thousands of dollars out of the tithing are expended for the benefit of the poor; but you cannot find a command anywhere in the revelations of God to the Church that says the tithings are for that purpose. The Lord says that the rich are to be humbled for the benefit of the poor. He says also that the people are to fast and to bestow their offerings for the poor. You can read about that in the Book of Isaiah, 58th chap. But thousands of dollars from the tithing are expended for the sustenance of the poor, as well as the fast offerings and the Relief society gatherings. We want to understand these things and look into them, and not be led away by any will-o'-the-wisp or jack-o'-lantern that may come along. Get the true light. Let that day star arise in your hearts that the Apostle Peter spoke of. We have also a more sure word of prophecy, he says, "which is like unto a light shining in a dark place, whereunto ye would do well that ye take heed, until the day dawn, and the day star arise in your hearts; knowing this first, that no prophecy of the scripture is of private interpretation, and that holy men of old spoke as they were moved upon by the Holy Ghost."

Now, my brethren and sisters, the power of God, the Spirit of the Lord, which declares His mind and His will, has been with us during this conference. Every man who holds the Priesthood has a right to its inspirations, if he will listen to them. Every

man and woman in Israel, every soul baptized into the Church, has the right to the guidance of that Spirit. And I will say for this congregation, that during our conference that Holy Spirit has rested down upon our souls and borne witness to the truth of the things we have heard, and we feel in our hearts thankful to God that we have a man to stand at the head of the Church who is imbued with the spirit of his office and calling, who has power with God and power with man, and in whom we can repose the utmost confidence. There is no need for me to dwell further on that point.

My soul is full of rejoicing; not my spirit merely, but my whole soul is imbued with the spirit of this work. I love it with all my heart. I have done so from my boyhood. I desire to spend the rest of my days, as in the past, in the service of this Church. I know it is true. I know it has come from God. I know it will prevail, and the opposition that may come against it will only accelerate its progress. It will bind and knit the Saints of God together as one. The power and blessing of the Lord will be upon us, if we will pursue the right course. Let us remember that we are the children of God, in body as well as in spirit; that God expects us to preserve ourselves in purity of life and holiness of character and conduct; that we will put away from us as fast as we can the weaknesses and frailties that we have inherited from our ancestors, and everything contrary to His mind and will; that we will dwell together in love, that we will serve Him with our might, mind and strength, and love our neighbors as ourselves, and pursue the course that He marks out, whether in temporal or in spiritual things; for they are all spiritual with Him. As for me, I will endeavor with all my might to serve the Lord, and help others to do so, if I can. I feel full of love and confidence and kindness towards my brethren and sisters. I know these Latter-day Saints are a good people. I know they want to serve the Lord and abide in the covenant where-

with God has made them free. And God will bless you, my brethren and sisters, in your basket and in your store, in your homes, in your fields and farms. Your flocks and herds will increase, your substance will increase, and God will bless you in the payment of your tithes and your offerings, which are voluntary and a free will offering, as your receipts show; and when they are made they are under the direction of the authorities of the Church, and the responsible person is the Trustee-in-Trust, whom God has appointed and whom you have sustained.

Now, may the peace and blessing of God, which passeth all understanding, rest down upon you. May we be true and faithful in all things. May we serve the Lord with our bodies and our spirits, which are His. And may we endure and overcome and be prepared for the great day when the veil of the covering shall be taken away and we will see our Savior and our Father in heaven, and recognize them again, although we have for some time been from their presence. And the Lord will glorify the earth, and purify it, and purge out all that is evil by fire, and make a new heaven and a new earth, wherein dwelleth righteousness. But the temporal and the spiritual will be joined together, and they will be so eternally. Then we will receive a fulness of joy, and be crowned at His right hand with all things that have been promised unto us, and many things that we have never heard of and that we cannot conceive of. God help us to be worthy of these blessings, through Jesus Christ. Amen.

President Smith, in announcing the closing hymn, said:

"It is proposed that this is the end of one of the best conferences ever held in the Church, so far as we have any record, and that it now be adjourned for six months." He called for a vote, which was eagerly and enthusiastically given by the thousands composing the congregation.

The choir sang the hymn, "Peace, be still."

Benediction was pronounced by John Smith, presiding Patriarch of the Church.

The conference adjourned for six months.

The stenographic work in taking an account of the proceedings was done by Elder Arthur Winter.

JOHN NICHOLSON,  
Clerk of Conference.

# DESERET SUNDAY SCHOOL UNION

Its Semi-Annual Conference, Held in the Tabernacle,  
Sunday Evening, April 9, 1905.

The regular semi-annual conference of the Sunday schools of the Church of Jesus Christ of Latter-day Saints, convened in the Tabernacle, Salt Lake City, Sunday evening, April 9, 1905, at 7 o'clock, General Superintendent Joseph F. Smith presiding.

Present: Of the general superintendence, Joseph F. Smith, George Reynolds, Joseph M. Tanner; most of the members of the Deseret Sunday School Union Board, several Apostles, and a congregation which taxed the capacity of the Tabernacle.

The Ogden Tabernacle choir, under the direction of Elder Joseph Ballantyne, sang the Sunday school song, "True to the Faith," composed by Elder Evan Stephens.

Prayer was offered by Elder Charles J. Ross.

Anthem, "Lord of Heaven"—Ogden Tabernacle choir.

Secretary George D. Pyper called the roll of stakes—50 out of 55 answered present. The following missions were also represented: California, Colorado, Eastern states, Japan and the Northwestern states.

The secretary also read the following items culled from the 1904 annual report of Sunday schools:

Total number of Sunday schools in the Church, 1,985, an increase of 27 schools since the previous report. The reports show a total of 106,212 souls in the wards between the ages of 4 and 20 years, and of these 89,031 are enrolled in the Sunday schools, leaving the number not enrolled at 17,181. School sessions held 46,599. Total number of officers and teachers 17,219, an increase of 948 over 1903; average per cent of at-

tendance, 70. Male pupils, 57,969; female pupils, 61,338—total 119,309—an increase of 3,819. There were 3,369 more girls than boys in the schools last year. Stake and general officers not enrolled in the Sunday schools, 473; grand total, 136,999—a total increase of 4,811. Number of Latter-day Saint children over eight years of age not baptized, 2,085. Eighty-four per cent of the officers and pupils keep the Word of Wisdom, and ninety-four per cent of the officers and teachers are tithe-payers. Volumes in Sunday school circulating libraries 25,664—an increase of 2,918 during the year.

Secretary George D. Pyper then presented the officers of the Deseret S. S. Union, who were unanimously sustained as follows:

Joseph F. Smith, general superintendent; George Reynolds, first assistant general superintendent; Jos. M. Tanner, second assistant general superintendent; Joseph F. Smith, George Reynolds, Joseph M. Tanner, Joseph W. Summerhays, Levi W. Richards, Francis M. Lyman, Heber J. Grant, George Teasdale, Hugh J. Cannon, Andrew Kimball, John W. Taylor, James W. Ure, John F. Bennett, John M. Mills, William D. Owen, Seymour B. Young, George D. Pyper, Henry Peterson, Anton H. Lund, John R. Winder, James E. Talmage, George M. Cannon, Horace Cummings, Josiah Burrows, Wm. A. Morton, members of the board; George D. Pyper, general secretary; Wm. A. Morton, assistant secretary; George Reynolds, treasurer; William A. Morton, business manager; Joseph F. Smith, editor Juvenile Instructor; George Reynolds, Jos. M. Tanner, assistant editors; George D. Pyper, business manager Juvenile Instructor.

The Ogden Tabernacle choir sang "O, Italia," Elder James E. Talmage then spoke as follows on

#### THEOLOGY AND RELIGION.

The topic just announced appears in the published list of prescribed subjects on which papers are to be prepared for presentation at the appointed district conventions of Sunday school workers. Already many questions and general inquiries have come up in connection with the listing of this subject, and it may be the consideration of this fact that has caused the committee in charge to give place on the program for this brief comment.

The terms "theology" and "religion" are admittedly used in varied applications and with meaning ranging from that of synonyms to that of complete contrast and difference.

By derivation, "theology" is the name of a science—the science dealing with man's knowledge of God and necessarily comprising consideration of the relationship existing between God and His offspring—man.

In this connection let it be remembered that the term "science" is not infrequently misapplied. It does not mean mere knowledge; discriminated facts though bearing on the same subject, and perhaps each of great importance, do not constitute a science. By way of illustration: The uncivilized Indian has much knowledge of the plants and animals with which his mode of life insures him a close acquaintance. He is able to tell you just where the early flowers are most likely to be found; he knows the habitat and properties of his medicinal herbs; the haunts of the different kinds of birds, and the habits of the wild beasts. Yet he cannot be credited with skill as a botanist or zoologist.

Take a further analogy: A house is more than a simple collection of building stuff. Though stone and brick, wood, iron and glass, mortar and plaster, and all else required in the way of actual material were brought together and piled or stacked on the selected site, there yet would be no house. First, the ground must be prepared, then the

foundation stones are to be set, each in its place, true to square and compass; the bricks are laid course on course, then the roof is placed on the supporting walls, and other operations follow in their order.

Demonstrated facts—the substance of knowledge—are the building blocks of which the particular science comprising them is constructed. A science therefore implies a collated collection of facts—knowledge that is so classified and arranged as to show forth the relation of part to part and of all the parts to the whole.

Theology, then, regarded as a separate and distinct science, comprises our collated and classified knowledge as to "the being and attributes of God, His relations to us, the dispensations of His providence, His will in respect to our actions, and His purposes with respect to our end."

Through the prevalent disregard of this relationship between facts and truths the power to see things in their proper perspective is weakened or lost; and the man of a single idea magnifies to distortion a fragment of a great truth, and darkens his vision to all else.

The acceptance of theological truths implies, of course, a belief that they are what they are claimed to be; but such belief may be little more than mental assent or acceptance, having to do therefore with the intellect rather than with the heart of man.

Religion is the actual living in accordance with the laws of God, whether those laws have been studied as theological propositions or not. Religion is primarily based on faith and abiding trust in Deity, not on mere belief such as may spring from the intellect and be wholly lacking in the conviction of the heart.

The jurist or the statesman may have given long and mature study to the science of the law; he may have become conversant with the codes of every nation, existing and ancient; he may be intellectually strong as an authority on intricacies of legal construction, an accepted arbiter on difficult questions in controversy, nevertheless he may be a

wanton, wilful violator of the very laws he helped to frame. It is not enough that he win triumph in polemic discussion as to the philosophy of the laws against theft, licentiousness or homicide, for in spite of such skill and ability, he may yet be a robber, a libertine, a murderer. Indeed, I have not learned that lawyers and statesmen have won for themselves a distinctive position of supremacy among law-abiding citizens, nor am I convinced that only by conning the tomes of legal lore or by graduating from a law school, can I hope to live in accordance with the laws of my country.

So, too, the objective study of theology, the investigation of theological principles by the effort of the mind alone may fail to warm the heart with even the faintest glow of religious fervor, and may never enlighten the soul with the purifying, germ-destroying beams from the source divine.

Satan himself has shown much craft as a theologian, and has established a reputation as an arch accuser. He quoted Scripture to the Christ in the hour of physical weakness following the long weeks of fasting in the wilderness, and sought by misapplication to cite argument and reason in his attempt to thwart the purposes of the Father.

Religion, I repeat, is more than knowledge, though that knowledge be classified and codified, and annotated to perfection. Religion is the application of the laws of God in our lives, the living up to all we have learned as to our duty, and it entails the obligation to so live until right life is a part of our natures and calls not for rule and rote at every turn. The religious man, with the love of God in his soul, pursues his life of service and righteousness without stopping to ask by what rule or law each act is prescribed or forbidden.

Now a word as to the teaching of theology and the inculcation of the spirit of true religion in our Sunday school work. Remember that the purpose of the great cause we represent in this organization is to develop in every soul the testimony of eternal truth, and the spirit of true religion.

Under that influence the subject-matter of our theology may be investigated to the fullest possible extent, for the application of every added truth will follow as the student advances. The subjects to be studied in a course in theology are of themselves sacred to the religiously-inclined, and will be treated with the sanctity they deserve. While plainly proper subjects for earnest, truth seeking investigation, the laws of God are not to be made topics of acrimonious debate and ill-inspired discussion, in which the struggle is for triumph rather than truth. Let culture in theology and nurture in religion be given together. "Theology may develop strength, religion insures health of soul. Consider the definition written by the inspiration of olden times: "Pure religion and undefiled before God and the Father is this,—to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1:27).

The religion professed by the Latter-day Saints is distinctly practical. Our profession demands that we be honest, true, chaste, benevolent, virtuous, and that we seek to do good to all; that we shall strive after all that is virtuous, lovely, of good report and praiseworthy.

Among the questions that have already risen from the presentation of this subject to Sunday school workers, is one upon which I am asked specifically to speak. It is this: Is it not true that our religion does not differ materially from that of any other denomination, while our theology does? My personal answer to this direct question is simple and terse: No! such is not true. To me the religion taught by the Church of Jesus Christ of Latter-day Saints is essentially different from that professed by other sects, even the other sects that are called Christian. True, we in common with them recognize the usual requirements as to the morals of life, and denounce immorality as wholly inconsistent with religious profession, but morality is but a part of our religion, though as such a

part strict morality is essential and imperative.

Our religion embraces more than the codified moral law as usually understood, it comprises right living according to the intuitions of righteousness inborn, and the added active, positive compliance with the revealed law of God. And by one of the most prominent declarations of our doctrine and practise we hold ourselves ready to receive other revelations as to the will of God respecting us. We claim that our Church is the only church on earth authorized to bear the title "The Church of Jesus Christ," that it is the sole repository of the holy Priesthood, and therefore the one Church through which the gifts and blessings of the Priesthood are manifested.

But, the questioner may yet ask—is this not a distinction between our theology and the theologies of other so-called churches rather than a difference between our religion and the religions of other people? The difference is a vital one, both in theological system and religious practice. The man who accepts the distinction between this people and other sects as one of cold theologic law alone and not as one entering into his practise as a professed member of this Church is not imbued with the spirit of this latter-day gospel, the spirit of the new and everlasting covenant; and to him I would answer the question personally—there may not be much to distinguish your religion from that of others who profess less.

There is a dangerous tendency manifested by a few of our people to regard their religion less and less as a distinctive system, their Church as but one among many churches, and their responsibilities as not different from those of people in no wise claiming to be children of the covenant. Toleration of the beliefs of others is a cardinal feature of our profession; we claim the rights of worship and religious practise for ourselves, and accord such to others freely and without discrimination. But however I may strive to secure religious freedom for

myself and others, I cannot lose sight of the fact that to me my Church is the one and only Church offering the blessings of the Priesthood of God and the promise of continued tuition and instruction by increasing revelation of His truth.

May the unhindered progress of our Sunday school work speedily develop such a system of instruction, both by precept and example, that the youth of Zion shall become learned in the law of the gospel and valiant in the practise thereof the working out of goodly lives in the flesh, and to the securing of eternal lives in the celestial home.

Recitation—The Teachers Dream, by Elder John B. Maiben.

Organ Solo—Pilgrim's Song of Hope, by Elder J. J. McClellan.

#### THE SPIRIT IN SUNDAY SCHOOL WORK.

By Assistant Superintendent J. M. Tanner.

I am very much gratified to see so many present tonight. Brother Talmage has been asking you to consider the marked and important difference between religion and theology. The subject assigned to me is akin to that upon which he has been discoursing; and one of the reasons for making this subject prominent is the fear that in the highly organized condition of our Sabbath schools at the present time, our workers may misunderstand our purposes. We are now on the third year of the Outlines, which call for study, for technical consideration, and which require preparation at the hands of both teachers and students; and we may become very proficient in our knowledge of the scriptures, and yet it is possible that some may lose some of the purposes or results of the scriptural teachings in our Sabbath school by losing sight of the spirit of its cultivation. Then again, we have our prayer meetings at nine forty-five o'clock, and these are intended to create a spirit of devotion and worship in the hearts of the teachers before they begin the lessons of the morning. And yet these prayer meetings and these

Outlines may not result in the spiritual growth of our children as we would like to have them. And the question naturally arises, how shall we use them so as to promote the spiritual life that our children need, and plant in their hearts the love of God?

There is danger even in the Outline studies. I think I may say that the general tendency of modern teaching is towards skepticism, even in the very subjects that are taught in the class rooms. And why? Because the attitude that the student takes is a critical one. The process is analytical—he is dissecting the subject to find out its weak points, to bring up questions that may be discussed and give opportunity for controversy; and that method of treating secular subjects in the great institutions of learning the the world gives rise to skepticism, and I dare venture the statement that a very small per cent of our young people in the land come from these institutions free from disbelief in divine things.

Now, very much depends in our theological studies upon the attitude that we take toward them. Anything that colors of controversy in our classes in the Sabbath school, anything that tends to argument has in it a tendency to destroy the spiritual life of the class, so we must be careful about the attitude that we take toward the subjects that we are discussing. What attitude should we assume? It should be one of admiration. We should see beauty and love and goodness in the things that we teach, and we should magnify these divine qualities before our students. You will pardon me if I call your attention to that great teacher, who was so greatly loved by the students of this people, Brother Karl G. Maeser. His attitude in the school room was always one of admiration; even when he was teaching secular subjects he aimed to reach the feeling of the students. You know it was a favorite expression of his, that no man could teach successfully, not even arithmetic, without the Spirit of God. Those who have studied any subject under him will testify that he pos-

sessed that peculiar quality of a teacher, that he always reached the feelings in discussing the subject. There were pleasing sensations brought to the feelings of the students in whatever he taught. And whenever he taught history, it was always a pleasure, because he showed in the great characters of history the purposes of Heaven in the history of the human race and the fulfilling of God's purposes. He always made his students "feel good," and if we cultivate the feelings, we are cultivating the hearts—we are cultivating the spirituality of man, and for that reason the spirit of admiration should always be cultivated by the teacher before his class. Indeed that is very important as an educational principle, because the teacher who is to be successful in the school room, must first create feelings of admiration in the minds of the students toward all the subjects that are to be taught; and I have known young people to miss it very seriously in life because their attitude in the outset of their school career was a false one; it was a critical attitude; it was that analytical attitude that is taken by scholars of the world, and results in the destruction of faith.

It may seem anomalous to you to state tonight that the ministers of the world have less religion, less spirituality than the very congregations that they speak to. Why? Because these ministers go into schools of training. They commence by analyzing the scriptures. They criticize the scriptures. We have an educated ministry that has gone over to those who call themselves "the higher critics;" and the ministers of the world while they may be theologians in their sense of the term are not religionists. They have a very little of religion. Now can you imagine the results of religious teaching done by men who have evidently far less religion, far less spirituality, far less love of God and devotion to Him and His cause in their hearts that the people whom they are addressing—than their congregations?

If you were to take the trouble to study the decline of religion among

the people of the world, you would find that it always went hand in hand with education, and the consequent critical attitude of the religious teachers of the age. We must not take this wrong attitude. No, we want to cultivate the art. We want our young people to love the truth; we want them to feel that they are in the presence of their Heavenly Father by day and by night. There is an old German adage that says, "When two men say the same thing, it is not the same thing." If you have heard some of the recent discussions about the religion of Buddha, and Zoroaster and Bramah, you have noticed that they have produced sayings that are almost equal with the sayings of our Master; and yet those things were said hundreds and thousands of years before Jesus is reported to have said them. But the value of what our Master said does not depend upon its beauty, upon its poetic form, upon its force, but upon the authority that stands behind it—the authority of truth, the authority of the purity and righteousness of His life.

And so, when our teachers enter the schoolroom they are authorities; and religion, if it is ever to become successful and reach the hearts of the children of men, must be a religion of authority. Not only that men hold the priesthood, not alone that they have been called of God, but behind them is an authority of righteousness, of truth, of integrity; and so our teachers must bear in mind that they should cultivate that spiritual life that comes from the highest degree of integrity. There are places in the scripture that afford us warning, that show us the results of sin and error; but in our study the great value of the scriptures will be found in the admiration that they create in the hearts of our children for the noble characters that lived in ancient days.

Now, I want to say another thing, and that is in regard to the attitude that our young people should take and the feelings that should be cultivated within them respecting the leaders of the Church in this dispensation—the

feeling of admiration. It makes all the difference in the world to the faith and the spiritual life of the boy what his attitude is toward his bishop, toward the president of his stake, his attitude toward the President of the Church, and those other leading characters whose lives are familiar to our young people. If our youth are taught to admire them, to love them, to have confidence in them, their religious life will be sweeter and purer and their spiritual life will be all the better as a consequence.

So I implore you, fathers and mothers, let not the spirit of criticism enter your homes. Never permit yourselves to criticise your brethren in the presence of your children. You can tell a child that comes into the schoolroom if he comes with a critical attitude, especially if he has a critical attitude to the teacher. Children with this spirit show it. They never make great progress in study. Children have a right to confidence and they should have encouraged within them the most perfect confidence, because love cannot exist without confidence. You may criticise, you may think you have detected some weakness, you may find fault, but, when you do so, you destroy confidence and you can never have love where there is no confidence. There must be perfect confidence, of the teacher in the child as well as of the pupils in the teacher, and in the authorities of the Church. Now I hope that you will not think that these Outlines are to afford you opportunities for excellent discussion, I hope you will not think that you can get up some good arguments to present knotty questions that are difficult to solve, because such discussions not only waste time, but they do that which is infinitely worse, they create a critical attitude in the mind of the child; and when that feeling of criticism is encouraged in the child, it is difficult in after life to overcome it. We can hear criticisms in our older years and throw them aside very much easier than we can throw the criticisms aside that we heard in our youth; and so I say that it is one

of the sacred rights of childhood to enjoy confidence to enjoy love; and we should refrain scrupulously from ever doing or saying anything that will destroy the confidence of our youth in humanity in their brethren and sisters, in the presiding authority. They will find in later years enough to criticise. I remember once in the law school listening to one of the great lawyers of this country. He said that often the boy in the schoolroom who was the most competent in discussing subjects of law made the poorest lawyer in after life; because he who is to be the great lawyer is the lawyer that sees in the law equity and justice; it is the lawyer whose feelings are strengthened and deepened by his knowledge of the law. And so in our schools let us educate the feelings of our children. And I want to say this: here are two teachers coming before the class; one teacher will send his students away with a considerable fund of information; the other teacher may not give so much information, will not have imparted so many facts, but will send the children away feeling good. "What did he tell you?" "Well, I do not know particularly, only I know that it made me feel nice, it made me feel happy." Now then with what feelings do you send your children out of the Sabbath School? Are they sweet feelings? Do you appeal to the feelings of your children, for in the feelings are to be found the religious life of man and they should be scrupulously and carefully cultivated. But you must have that which you give; there must be a background to your teachings, the background of purity, of integrity, of devotion, of love and you should have happy and cheerful natures and impart the quality of happiness and love to the children with whom you are associated. In this way our children will learn to love the work, they will learn to admire it, and so when they leave the schoolroom and go out into life they go out men and women full of confidence and consequently of faith and love. And when we see in our fellows, in our students, a tendency towards criticism,

we may always be certain that it is not a religious tendency, because it will destroy their religious life.

Bear your testimony to your children, let them know what you know, let them feel what you feel, let them enjoy the assurances that you have that this work is the work of God, that we have an especial calling that we are to do a particular work, that whatever else we may be doing the Lord has something for us to do; that is distinctly our mission and when our young people can feel that they are thus called, that they are the salt of the earth, then they will realize more than ever the importance of their religion.

One desire I have to express to you tonight, and that is that you teach our children loyalty, loyalty to this people, loyalty to the Church. Create the spirit of loyalty within them, because loyalty is love. Create a spirit of loyalty to the servants of God, and do not let many Sabbaths go by without holding up the examples in modern Israel.

God bless our leader who presides over the Sabbath Schools of Zion. May he live long in the enjoyment of health and may his spirit extend to all the workers in the Sabbath School. I have been testifying about Brother Maeser. Brother Maeser is dead and I want to testify about the living. Whenever our General Superintendent talks to us it makes us feel good, does it not? Does he ever talk to you when you do not feel good, when it does not make you happy, when it does not create within you assurances and fortify you with the determination to do better? Aye, that is it; it is the man that can speak most to our feelings, in our religious life that has most to do with our spirituality. And I take this pleasure in adding this testimony of the living, to that which we bear concerning the dead.

God bless you all: I ask it in the name of Jesus. Amen.

Singing by the Ogden Tabernacle choir, "O Lord, in Thee do I put my trust."

ELDER JOSEPH W. SUMMERHAYS.

The question I have been asked to answer is: "Is it a requirement from

the general board or from the Church that all ladies remove their hats in Sunday schools?"

The position of the Church upon this matter I am not prepared to state, but it is not a requirement of the Sunday school board; but it is a recommendation of that board. The board recommends that in Sunday school the ladies remove their hats. But, in this connection, we wish to say to the brethren of the superintendencies, that you should adopt some means of taking care of the hats of the little ladies, so that when they remove them from their heads they are not compelled to retain them in their hands, which induces a temptation to twist them all out of shape and destroy them. They are too hard to get; that is, I find it so. But we do recommend where that is possible, that the sisters in Sunday school remove their hats and keep them off until after the benediction, as we trust you will tonight.

Religion and Theology—Some of the Fruits of the Spirit.

**PRESIDENT JOSEPH F. SMITH.**

I shall not attempt, particularly, to dwell upon any subject. I shall perhaps make but a few remarks.

I desire to say a word or two in praise and commendation of the Ogden Tabernacle choir. In looking at the faces, especially of the brethren, I find that the choir is largely composed of young men, of youths; and this has made an impression upon my mind which is highly commendable to the people of Ogden and to the Ogden Tabernacle choir. I wish I could say as much for the Salt Lake Tabernacle choir, although we have a number of young men connected with the Tabernacle choir; yet we have a very heavy sprinkling of the good old fathers and stand-bys who have been associated with it almost from time immemorable. I am glad to see them there, but I would like to see a greater interest manifested in the art of singing by our young men, and I am glad to see the example that is set before us this evening in the choir from Ogden. I have not looked at the ladies so much,

I am naturally a little timid about looking at the ladies, but I notice that there is a large number of them that are also quite young, and I am proud of it, and I am proud to say that I discover that I have a few kinswomen myself in the choir from Ogden. I recollect on one occasion attending a conference, and we had a nice choir, in fact, I think about one of the nicest choirs I ever did see, because they were all ladies except one. There was one middle-aged man connected with the choir, who was present during a portion of the conference, but he wasn't there all the time. And the choir was led by a lady, and the singing was all done by the sisters, and it was very beautiful, very delightful and enjoyable indeed. But I happened to inquire why it was that we did not have some of the young men in the choir, and I was informed that the young men of the community thought it beneath their dignity to sing, and it reminded me of a saying of Dr. Talmage (not our Dr. Talmage, but the wonderful Dr. Talmage of New York)—a particular friend of the "Mormon" people, you know. (Laughter.) The gentleman who was going to herd all the "Mormon" people in to the Tabernacle and Temple and then open the guns of Fort Douglas and put an end to them. Nevertheless, he said one good thing while he was lecturing here in the Theater. He said something like this, that a man that could sing and wouldn't sing ought to go to Sing Sing, and I always remembered it. And I am greatly pleased to see our young people taking an interest in choir singing, and I congratulate Brother Ballantyne in having the beautiful voices that he has to assist him in his choir. Certainly not only the citizens of Ogden have occasion to be proud of the Ogden Tabernacle choir, but all the Latter-day Saints have; and I need not repeat here what I have said many times before, that all Israel have reason to be proud of the Salt Lake Tabernacle choir. And then there are a great many more choirs among the Latter-day Saints who deserve the praise and the pride of the Latter-day Saints.

I am sorry to be under the necessity

of expressing my deep regrets at the departure from among us, since the last meeting of this conference six months ago, of one of our most faithful, energetic and intelligent laborers in the Sunday school cause. We have been called upon to part with one of our best men, one of our truest men, a man in whom all men could place confidence and have no fear that they would ever be deceived or feel that they had misplaced their confidence. It is but recently that we have carried to his last resting place our beloved brother, Leonard John Nuttall, who was one of the most faithful workers in the Sabbath school. I sincerely hope that we shall not be called upon to part with any others that are still here among us until we shall have the pleasure of meeting again in this building six months hence.

The attendance at this conference and the attendance at this meeting is phenomenal. I do not remember ever before seeing so many people together on an occasion like this. The body of the hall is almost filled, besides the great numbers in the gallery.

I sincerely hope that the instructions that have been given us by Dr. Talmage and by Brother Joseph M. Tanner, will sink deep into our hearts, and that we may be able to draw the distinctions that have been so clearly defined by these able speakers, that we may understand the difference, the real difference, between true religion and undefiled before God, the Father, which is "to visit the fatherless and the widow in their affliction and to keep oneself unspotted from the world" and the theology of the world; theology, speaking of it in words used by the learned divines of the present day, in which they profess their faith in that which they call energy, and call it God. Now, surprising as this may be to you, and surprising as it was to me to learn this fact, I had an opportunity of sitting in the tabernacle of Henry Ward Beecher in Brooklyn—since his death—and listening to the Rev. Lyman Abbott deliver one of the most eloquent discourses I ever listened to, eloquent

in words, eloquent in figure, and very beautiful in expression; and the summing up of the whole discourse was, that the thing that he worshiped and the thing that he called God was nothing more and nothing less than energy. Now that may be theology, but it is not true religion. It is false religion, if you can call it religion at all. Then the difference between the practical religion of Jesus Christ, based upon the doctrine, "Whosoever heareth these words of mine and doeth them, I will liken him unto a man who built his house upon a rock, and when the storms descended and the winds blew and beat upon the house it fell not, for it was founded upon a rock." This is true religion, and it is very different indeed from the religion of the people of the world, who worship the Lord only knows what, for they themselves do not know. The fact of the matter is, they have confessed it as a part of their religious belief, that to know God would be to destroy God. God, in order to be God, must be incomprehensible to man, and therefore the moment that a man could comprehend Deity, He would cease to be God. I read that many years ago as being the thought of some very learned theologians. And yet it is said in the scriptures, "To know Thee, the only true and living God and Jesus Christ whom Thou hast sent, is life eternal." And if we can only attain life eternal by knowing and understanding the only true and living God and Jesus Christ whom He hath sent into the world, we must not worship energy. Neither must we come to the conclusion to rest on the idea that God is something incomprehensible, not describable, something that fills the immensity of space, without form or fashion, and yet so small that He can dance a jig on the point of a cambric needle. Now that may be theology, but it is not religion.

Just a word or two in relation to our children and to their training at home, as also the training that they should receive carefully in the Sabbath schools.

Parents, in the first place, whether they do it or not, should love and re-

spect each other, and treat each other with respectful decorum and kindly regard all the time. The husband should treat his wife with the utmost courtesy and respect. The husband should never insult her, he should never speak slightlying of her, but should always hold her in highest esteem in the home, in the presence of their children. We do not always do it, perhaps; some of us, perhaps, do not do it at all. But nevertheless it is true that we ought to do it. The wife, also should treat the husband with the greatest respect and courtesy. Her words to him should not be keen and cutting and sarcastic. She should not cast slurs or insinuations at him. She should not nag him. She should not try to arouse his anger or to make things unpleasant about the home. The wife should be a joy to her husband; and she should live and conduct herself at home so that the home will be the most joyous, the most blessed place on earth to her husband. This should be the condition of the husband and the wife, the father and the mother within the sacred precincts of that holy place, the home. Then it will be easy for the parents to instill into the hearts of their little children, not only love for their fathers and their mothers, not only respect and courtesy toward their parents, but love and courtesy and deference between the children at home. The little brothers will respect their little sisters. The little boys will respect one another. The little girls will respect each other, and the girls and boys will respect each other, and treat each other with that love, that deference and respect that should be observed in the home on the part of the little children. Then it will be easy for the Sunday School teacher to continue the training of the child under the hallowed influence of the Sabbath school; and the child will be tractable and easily led, because the foundation of a correct education has been laid in the heart and mind of the child at home. The teacher can then help the little children brought up under these proper influences, to render respect and

courtesy to all men and especially to the unfortunate, the aged and the infirm. If we could only bring up our children in this way at home, and this home influence be extended in the Sabbath schools as well as in the day schools, it would not be long before children would meet a cripple in the street with reverence and pity. They would express the very picture of sympathy in their faces, and their souls full of love and sympathy would go out for the unfortunate. How is it today? Too often it is the case that we see a poor half-demented person, the poor cripple, the aged and infirm, perhaps the ill-clad and uncanny passing along and the boys in the street are abusing them, throwing snow balls at them, perchance throwing stones at them, and doing anything in their power to annoy and make their miserable lives still more miserable; and this because of the want of respect, of sympathy and love that they should feel for the unfortunate.

We have too much of such conduct amongst us; there is too much of it in the world, and there is too little training of children toward respecting all men.

I believe in the example that was set by the illustrious father of our country. On one occasion, it is told of him, as he was passing along with some of his aides, dressed in his uniform as general of the armies of the United States, that he met a colored man. The colored man, most reverently and courteously took off his hat and made a low bow to the general. The general took off his hat and bowed as courteously to the colored man. His associate generals remonstrated with him. They said, "General, it is beneath your dignity to bow to a negro." General Washington turned to them and said, "Gentlemen, I cannot afford to have a negro outdo me in courtesy." So it would be well for us as Latter-day Saints, and as the children of the Latter-day Saints, and as the teachers of the children of this people, to teach courtesy and respect toward all mankind, and implant kindness in the hearts of our children to-

wards the unfortunate especially. There is too little of it. I go along the street here and I see little boys with cigarettes in their mouths; I actually see young men, just budding into manhood with nasty stinking old pipes in their mouths, or with cigars between their teeth, as they walk along the streets. I see boys walk with beautiful young ladies on the sidewalks, smoking their cigars. I think it is contemptible to see boys with cigarettes and pipes and cigars in their mouths, puffing their infamous smudge into the faces of beautiful women. It is abominable. And when I see a man, a boy especially, with a cigar or a pipe in his mouth—the pipe is the worse, it stinks worse and it is more poisonous, a great deal, than the cigar is, although I have never tried either of them very much; but when I meet a youth with these attachments, I feel that if I could be justified under any circumstances in passing anyone by with contempt, they are the fellows that I would pass with contempt. I never like to bow or take off my hat to a boy or a young man with a cigar or a cigarette in his mouth. I don't like to bow to a cigarette. I don't like to bow and pay deference to a nasty old stinking tobacco pipe. I think that is more condescending by far than to bow to a courteous gentlemanly man who is unfortunate enough to be colored with a black skin. I have seen many polished gentlemen in my life who have been unfortunate enough not to be white, that is in their skin; but in their hearts and in their manners, in their courtesy and conduct, they were far superior to many of their boasting white brothers.

Teach your children not to smoke. Persuade them not to do it. Watch and look after them, and try to teach them better, and to be courteous and kind.

May the Lord bless you, my brethren and sisters, in your most important duties as teachers in the Sabbath Schools

of the youth of Zion. May the Lord guide you by His Spirit. Remember this, that the great difference between the theology that we have been hearing of and true religion is this, that the fruits of the Spirit of God—the fruits of the spirit of true religion—are peace and love, virtue and honesty, and integrity, and fidelity to every virtue known in the law of God, while the spirit of the world is vicious. Read the fifth chapter of Galatians, and there you will discover the difference between the fruits of the Spirit of God and the fruits of the spirit of the world. That is one of the great and chief differences between "Mormonism," so called, and the theology of the world. If "Mormonism" is anything at all more than other religions, it is that it is practical, that the results of obedience to it are practical, that it makes good men better men, and that it takes even bad men and makes good ones of them. That is what "Mormonism" will do, if we will only permit it to do it, if we will bow to its mandates and adopt its precepts in our lives it will make us the sons and the daughters of God, worthy eventually, to dwell in the presence of the Almighty in the heavens. God bless us and help us to become so worthy, is my prayer, in the name of Jesus. Amen.

President Smith then added, "It is moved and seconded that we offer a sincere and hearty vote of thanks to Brother Joseph Ballantyne and the Ogden choir for the pleasure of their visit amongst us, and for the enjoyment they have given us tonight in their beautiful singing." The motion was carried unanimously.

Conference concluded by the Ogden Tabernacle choir singing "Closing Chorus," and benediction by President Francis M. Lyman.

GEORGE D. PYPER,  
General Secretary.

F. E. BARKER,  
Stenographer.





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